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ART. I.—RELIGIOUS CONDITION OF SPAIN, AND ITS PROPOSED
REMEDY.

The Practical Working of the Church of Spain. By the Rev.
FREDERICK MEYRICK, M. A., Fellow of Trinity College,
Oxford. Oxford: John Henry Parker, 1851. 12mo. pp.
410.

IN our January No. for 1853, in reviewing Mr. Coxe's translation of Hirscher's "Sympathies of the Continent," we took occasion to show that, despite the ultramontaniam, the absolute madness, which pervades the counsels of the modern Church of Rome, yet portions of that body exhibit an altogether different spirit. Beyond a doubt, there is a strong inclination in the bosom of that corrupt communion towards another Reformation. In the Roman States, in Germany, in Sardinia, in parts of France, in New Granada and the South American republics, there are witnessed pulsations which indicate spiritual life, and there are heard the yearnings of a spirit not to be covered by intimidation, nor appalled by opposition. The valuable work of Hirscher, which Mr. Coxe first gave to the public in an English dress, enriched with some contributions of his own, has awakened a deep and wide-spread interest. The fact that such a spirit exists among educated, earnest-minded Romanists, is one of the most hopeful signs of the times.

The volume placed at the head of our pages throws new light on a similar movement now going on in another field. It

is a movement, however, which has its own peculiar features under the different circumstances which condition it. The school which Hirscher represents have been called the *Primitivists*; but the school, or rather the class of men, of whom we are now to speak, embraces those bound together by no common belief, sharing no common sympathies, except in a feeling which varies in intensity, from a mere distrust to the deepest loathing and a malignant hatred of the whole Papal system. Such men are found in great numbers, and their influence is to be felt in the practical workings of the next quarter of a century, to an extent, possibly far beyond present anticipations. For example, on the 6th of February last a large number of Italians met in the city of New York to expose to the world the real character of Gaetano Bedini, Archbishop of *Thebes*! and the Pope's Nuncio to *Brazil*! Instead of staying to meet the charges of cruelty and impurity, which his own countrymen not only preferred but substantiated against him, he found it more convenient to forget Brazil, where he never thought of going, and to simply run away. But that meeting at New York was a phenomenon pregnant with meaning. Hundreds attended it who were born and educated in the bosom of the Romish Church. Branded by certain presses as "refugees," they stand convicted of no other crime than that of having loved their country too well. Among them were gentlemen of great weight and worth of character, and as such were known and honored in their own native land. Civilians, lawyers, statesmen, scholars, artists, men of note in every respectable walk of life, these are the men; who, stung by the memory of long endured outrage on everything which life holds dear, speak as only such men can speak. The sanctions of religion, the purity and virtue of home, liberty of thought, protection of life and property, all these they have seen ruthlessly trampled upon in the name of Christ; and in their denunciations of such wrong they will reach the hearts of a free and noble people. Does anybody suppose that the electric power with which Gavazzi sways the masses of the people has not its ascertainable conditions? or that it is his resistless eloquence alone which leads Brownson to stigmatize T. Francis Meagher as "the most dangerous enemy, in proportion to his influence, that the papal Irishmen in this country have among them?" These men, once Papists, with all their wild extravagances, utter certain great truths, to which the heart of every true American instinctively responds.

The grinding despotism of Popery has had its day. The thunders of the Vatican, which, in the days of Hildebrand,

made monarchs tremble on their thrones, have become the most harmless kind of stuff—hardly more respectable than the home-made article of the play-houses. A few political demagogues may still burn their fingers in playing the sycophant to Papal Nuncios to Brazil, (?) and repent of their blunder afterwards; but this sort of game is nearly at an end. Jesuit stock will run down at the hustings, as “Know-nothing” stock runs up; and even “that rich Irish brogue” will hereafter hardly be more musical, just before an election, than the liquid melodious accents of what used to be called jaw-cracking high Dutch. And in the Church, too, the reaction has already begun. Possibly, here and there a few learned and unlearned dunces, or now and then some disappointed, mortified, and dyspeptic presbyter, who has run out parish after parish, until he finds himself a drug in the market, may turn renegades; but the world of *living men* have grown sick of Popery. As propagandists of religious liberty, the magnetic telegraph and the steam-engine, alone, are more than a match for it; and these are not to be chained nor roasted by the Inquisition. Freedom of conscience to worship God must and will be secured the world over; and for our own citizens must be guaranteed by international treaties, and maintained at every hazard. It is of more value than coaling-stations in Japan, and better deserving the interposition of our national flag. Even at Rome Papal despotism could not survive an hour, except under the stimulus of French and Austrian tonics. The people are waiting impatiently to apply a different mode of treatment, and it will not be done in homeopathic doses. Whether the withering curse of Popery is to be perpetuated, in the shape of a resultant and malignant infidelity, is now the question; and one which American and British Churchmen, of the primitive stamp, are called to meet promptly and efficiently. But we shall return to this point before we are done with the book before us.

It was in the autumn of 1849, that the Rev. James Meyrick, vicar of Westbury, in the county of Wiltshire, England, unable, from impaired health, to endure the rigors of a British winter, sought relief in the mild and balmy regions of the south of Spain. Accompanied by some of his near relations, he passed the winter of 1849–50 in Malaga, and, before returning to England, visited and spent some time in Seville, situated on the beautiful banks of the Guadalquivir, the seat of an archbishopric, the head-quarters of Romanism in southern Spain, and rich in historical monuments and associations. In the autumn of 1850, for the same reason, he went back to Malaga, attended by one of his former companions, where they spent the winter

of 1850-51, in a Spanish boarding-house, mingled almost exclusively in Spanish society, and were close observers of Spanish customs, manners, and especially of religion. During these visits, frequent letters were written to friends in England, not intended for publication, as the editor or compiler of the volume states, and as their disconnected and unsystematic character sufficiently attests.

These letters, besides their own intrinsic interest, as the recorded observations of educated and intelligent Englishmen, have another value. The writers had all shared, as is now acknowledged, in that feeling of disloyalty to the English Church which had already resulted in the apostasy of nearly one hundred and fifty of her sons, comprising some of the brightest of her honored names. Newman, Faber, Maskell, Fielding, Ward, and Seager, gave respectability even to treachery. Pusey was under prohibition. Archdeacon Wilberforce could not preside at a meeting to protest against Papal intrusion, even in old England. Charges began to be urged, with redoubled energy, against the venerable Church of England, of want of unity, want of liberty, want of authority to define and enforce truths of faith, want of catholicity, want of sanctity—until many of her own sons asked, in all sincerity, if these things were not even so. Popery, of course, was in ecstasies; and prayers to the Virgin for “heretical” England were greatly multiplied. There was scarcely a Papist in the streets with a hod upon his back, who did not believe what Father Murphy told him yesterday at St. Bridget’s, that “ould England has got rid of the bastard Church of Henry VIII, sure’n that’s no lie;” and the scowling priest crossed himself, and spit out his venomous execrations as the hated name of that monarch escaped his lips.

It was from such an atmosphere of doubt, as well as of northern, icy coldness, that the Rev. James Meyrick and his companions sought relief for the soul, as well as the body, within the domains of her Most *Catholic* Majesty. They were apparently honest in their inquiries, and at the same time were suffering even an agony of mental disquietude. We shall not stop to explain the philosophy, the diagnosis of this Romish movement in England. It had its legitimate causes. It was based upon a fundamental error, underlying all conception of the true Notes of the Church. It was precipitated by a mawkish sentimentalism, a hankering after that mediæval ceremonialism, which was the offspring of an age of ignorance, superstition, and corruption. It was accelerated by evils, real evils, existing in the Church; evils apologized for, and

even defended, by those who claimed to be exponents of the Church's mind and will. Our traveling invalids "went out from England," in the language of the Rev. Frederick Meyrick, "one with a high respect, the other with a high admiration, for the spirit of many of the practices of Rome; such as retreats, sisterhoods, and the good work wrought by such institutions; and they shared in the distress and perplexity of mind caused by irregularities in ecclesiastical affairs in England." p. vi. But this unnatural and groundless distrust of their own mother-Church, and this yearning for rest and peace within a foreign communion, were as yet untested by experience; and that experience, as these letters show, "cleared off the mist which imagination" had thrown over the distance. As the motto from Pugin, on the title-page, has it, "Pleasant meadows, happy peasants, all holy monks, all holy priests, holy everybody. Such charity and such unity when every man was a Catholic. I once believed in this Utopia myself; but when tested by stern facts, it all melts away like a dream."

These letters are valuable, first, as showing the practical working of the Romish system in Spain; and second, as disclosing a deep-seated alienation from the Church of Rome among a large number of her educated people; and not only this, but an earnest looking out for a true presentation of the pure Gospel and Church of our Blessed Lord. In this latter respect, we have facts before us, as will be seen by and by, of great interest and great practical importance.

Our travelers landed upon the Andalusian shores with an observant eye. Nothing escaped them. Here they hoped to realize their Utopian dreams. Here, what they almost deemed the Catholic system, had had everything in its own way for centuries; and the Inquisition had strangled, and decapitated, and roasted by inches, the last fragment of accursed Protestantism. More than three hundred thousand victims, as Llorente tells us, had tasted the tender mercies of this cruel Moloch.

"Horrid king, besmeared with blood,
Of human sacrifice and parents' tears."

Rampant popery held undisputed possession of the field baptized with the blood of the slain. Here, then, our travelers looked for unity, sanctity, purity, and freedom from the thralldom of state bondage. Hanoverian Bishops and Ministers, Bangorian and Gorham Controversies, and the Thirty-Nine Articles, were all in the distance, and they were ready to bask in the sunshine of unimpeded Catholicity! But they were honest as well as earnest; and their letters, fragmentary and disconnected

as they are, are sufficiently minute in describing "the practical workings of the Church of Spain."

One of the first things which struck these observant visitors was the shocking irreverence exhibited, and the reckless profanation of the most sacred things. It was the "Holy Week" at Seville, and there were processions and attempted scenic representations of the most touching and solemn events in the blessed Saviour's life. Though yearning for a truer Catholicity, these English Churchmen had already yielded to the confession, that "it is a grievous thing to spend such a holy season in such a way." We give a part of the account for a single day:—

"On Wednesday, unfortunately the white veil was to be rent, 'with a great noise of thunder,' as it was advertised in the newspapers. The white veil is a curtain drawn in front of the Altar, which hides both it and the Priest on Monday and Tuesday, except at the time of the Consecration and elevation, and final Benediction. The Cathedral was crowded, a continued talking going on through the 'passion,' which increased more and more. At last came the words, 'He cried with a loud voice.' The curtain was pulled down, and a few crackers were fired off near the roof. The Rubric says, that at the words, 'he gave up the ghost,' there shall be a silence and all shall kneel. There was, instead, a general titter, and everybody began to talk loud, giving their opinion of the effect." pp. 222-3.

Here is a Sunday in Seville:

"The Fair of Seville having this year fallen on Easter day, the bull-fight, which usually graces that festival, was deferred to the following Sunday, and Seville was alive with the expectation of its circenses. * * As the day proceeded, the excitement caused by the prospect of the bull-fight visibly increased; and by the afternoon all Seville was pouring itself through the streets towards the Plaza de Toros, a vile and poor mock imitation of a Roman Amphitheatre; just as the bull-fight is a sham aping of the old Roman sports. * * * The usual compliment of eight bulls were slain, and from twenty to twenty-five horses were gored to death. The next morning, the local papers gave a detailed account of the deaths of the bulls and horses, but, as usual, omitted to mention that two men had been carried out, whether dead or alive none knew, and few cared. * * Mr. Ford states, 'that a choice box in the shade, and to the right of the president, is allotted as the seat of honor to the Canons of the Cathedral, who attend in clerical costume. * * At the conclusion of the sport, we walked to the amphitheatre to see the matadors, picadors, and chulos come out in their variegated dresses. There was a great crowd covering the space near the doors. Men were crying crayfishelaws, water, and other eatables and drinkables, and the merits of the bulls were being eagerly discussed. This was Sunday at Seville." pp. 334-9.

We have quoted enough to show the irreverence, the profanity of the Spanish people. Nor is it, as we have reason to know, a whit better in the other Romish countries of Southern Europe. Even Dr. Newman confesses to the deeper intensity of this sort of sin under the influence of the papal religion, however ridiculously he may attempt to account for it.

Another feature in the Spanish religious character, as detect-

ed by these travelers, was the general prevalence of gross immorality. They thus depict the reputation of the priests, friars, and monks:

"It seems from what I can learn, that the friars had lost all respect, nay, much worse, had done the greatest injury to religion. A Spanish gentleman said to me the other day, when I spoke of them: They made vows of chastity and they were not chaste; vows of poverty and they were avaricious; of humility and they were proud; they have deeply injured the faith of a religious people. Even now the character and tone of the great body of the priests is far from standing high." p. 38.

"They [the Priests] have lost their influence over the people, chiefly I think by their past immorality. The experiment of a celibate clergy here has been attended with the worst results; there are families in Malaga known to be the children of Monks and Priests." p. 94.

"There are in Malaga numbers of families known to be the children of friars. The friars no longer exist, but there are still Priests, who notoriously have their *Amas*. Nothing has given a greater blow to religion than this. It is true that religious parents have hardly dared to let their daughters confess. What shall be done 'when the salt has lost its savor.' I learn from the Chaplain of the Hospital, that the cases which come before him show, that the immorality which exhibits itself so sadly in the streets of our towns, is here just the same, though more concealed." pp. 199, 200.

In the following paragraph, we have a description of the general standard of virtue among the people:

"No unmarried woman, in this part of Spain, is allowed to go out, either to church, or elsewhere by herself, or even with her sisters. There must be some responsible person to watch her; and when she walks with her father and mother, she goes first, that they may see that she does not exchange notes or make signs. * * When a country has been Catholic for so many centuries, * * the national character ought to be sufficiently changed and ameliorated for all this to cease to be necessary." pp. 219-20.

Such is Spain! once famous for her high-souled, chivalrous regard for female virtue. And yet, what else can be expected, when infamy stalks unblushingly abroad in high places! The world knows what we mean.

The writers also describe the want of security for life and property in Spain, and quote Milman's "Wayside Cross," as follows:

"Crime produces crime, bloodshed familiarized men to murder, until man's life becomes of no more value than the reptile's which is crushed beneath the feet. Such was Spain; and is it better now? The reality is in many cases worse than fiction." p. 211.

Another glaring feature of Romanism, which, more than almost anything else, seems to have opened the eyes of our English travelers, was the idolatrous worship of the Virgin Mary; and this in its worst conceivable form. They copy the following from a "*Novena to the Blessed Virgin*," so thoroughly approved by one Archbishop and eight Bishops, that they

have attached four hundred days of Indulgences to each prayer; that is, one prayer is better than more than a year of rigorous penance:

"Of the Charity of Most Holy Mary.

"As the Eternal Father delivered His only-begotten Son to death, in order to give life to men, so this admirable Mother of love delivered her only Son Jesus to the rigors of death, that all might be saved. She did not content herself with giving to the Divine Word flesh, wherein to suffer for men: she herself sacrificed Him. Standing at the foot of the cross, whilst her beloved immolated Himself for the salvation of mortals, she herself offered the sacrifice of this unspotted victim, beseeching of the Eternal Father that He would receive it as a payment and satisfaction for all the sins of the world. She gave to men all that she could give, and she loved them more. She gave herself, and if she did not realize the sacrificer, it was because her offering had all the merit of which it was capable."

"Of the Righteousness of Most Holy Mary.

"It is well known that most holy Mary, instead of being a debtor, gave so abundantly, that all remained and are her debtors: men for redemption: angels for their special joy: even the most Holy Trinity are in a certain way a debtor to her for the accidental glory which has resulted and does result to them from this their beloved."

"Of the Patience of Most Holy Mary.

"She suffered in Jesus, and with Jesus, as much as Jesus suffered."

"Of the Obedience of Most Holy Mary.

"She obeyed more than all creatures united, and by her obedience, supplied the want of obedience of all the evil angels in heaven, and of all the ungrateful men on earth."

"Of the Religion of Most Holy Mary.

"Blind and deceived should we all have been if Most Holy Mary, in her great mercy, had not given us in Jesus Christ the needful knowledge of the only, sole, and true religion. Though neither angels nor men had given, nor should give, to God, the worship and veneration which they ought; most Holy Mary would have fulfilled all the duties laid on every creature by the necessity of the virtue of religion. . . . Instructress of the Church, by whom, and of whom, the Apostles learned to celebrate the mysteries of our redemption, to frequent the sacrament of the Eucharist, to venerate the Holy Cross, to pray, and exercise themselves in all the acts of religion, I adore thee!"

"Of the Hope of Most Holy Mary.

"She herself was the object of the hope of the righteous, and scarcely did she show herself in this world, when even as the shadows of the night begin to flee away before the coming of the dawn, so at the birth of most Holy Mary, the Queen and Mother of Mercy, fled from many their doubts respecting the coming of the Messiah. She herself was persuaded that He was at hand." pp. 153-5.

The writers also quote other books of devotion in which the highest possible acts of worship are paid to the Virgin Mary, and in which she is associated, as an object of such worship, with the FATHER, and the SON, and the HOLY GHOST. Thus a Sermon which they heard, ended thus: "Gloria al Padre; gloria al Hijo, (the Son;) gloria al Espiritu Santo; gloria a la Sacratísima Virgen."

The quotations already made prove that, according to Rome, the Virgin Mary offered up her Son for us; that she suffered

for us as much as He suffered, and for the same end,—that is, our redemption; and that she is now left the Guide and Ruler of the Church, so that all the gifts of God are at her disposal, and pass through her hands. We are not writing now against Mariolatry; we are merely exhibiting it as it is seen at the present day in Spain. But we affirm that, in this respect alone, there is no severity of denunciation which Rome does not deserve; and no possible circumstance of time or place, under which union or communion with her is not a most Heaven-daring sin.

There are several other features in the "practical working of the Church of Spain," at which we have no room to glance. Such as the wide-spread infidelity among the more intelligent people, and especially among the men; the bitter hatred, the utter loathing towards the priests, and its adequate causes; the absolute bondage of the Church to the State, so that in the language of a late Romish writer: "in Catholic Constitutional Spain, there was no longer any authority competent to examine into the orthodoxy of a public, ecclesiastical teacher." Under the late Concordat between the Pope and the Spanish Government, there is some show of relief here, but the evil itself exists practically, and in its full force.

With these demonstrations of the genius, spirit, and fruits of the Romish system, our travelers, who left England sighing over the afflictions and bondage of their Spiritual Mother, came to another and better mind. The result of their experience, and of their convictions, may be told in the following brief words: "I am glad to have seen and heard all these things. * * * I remember the time when I had a secret feeling that the Roman Catholics were better off than we; now I rejoice daily that my lot has been appointed in the Anglican branch." p. 219.

"I am gradually coming to the same opinion with an English clergyman who told me, years ago, much to my surprise at that time, that he regarded the English Church as the great depository of the truth and the hope of the world." p. 121.

But, the visit of these English Churchmen to Spain, did not merely dispel their dreams and disloyalty. Had it been so, we should hardly have entered upon the matter here. We place the argument for the independence, integrity, and Catholicity of the Anglican Church, on ground not to be shaken, or fortified, by any such appeal to the practical workings of Romanism in Spain, or elsewhere. But these English travelers discovered that "there are some high minds in Spain—patient, discerning,

truth-loving men—who do not, for the sake of the evil, reject the good, nor for the sake of the good, swallow the evil.” And they say that “in these men lies the hope of Spain.” Undoubtedly it does. And here, too, we have evidence that all that absolute certainty of Truth, that freedom from doubt, that serene, unquestioning repose of the soul, which Bishop Hughes prates about perpetually, and which some of our modern perverts profess to have found, is a mere dream, a painted sham. The Jesuits may brand it as Gallicanism, or Jansenism, the thing itself—the unreality of this pretence is there as a stern, undoubted fact. Among other evidences of this restless spirit in the bosom of the Romish communion, letters have been received by these travelers since their return to England, from a Romish priest in Spain—two of which are given in the volume before us, and others we have been favored with from another source. Three of these letters we publish, and we commend them to a careful reading.

LETTERS FROM A SPANISH PRIEST.*

"MAY 9, 1851.

"*Dear Sir, and my Brother,*—The letter which you had the kindness to direct to me, dated on the third of this month, has given me much pleasure and satisfaction. I give you the most abundant thanks for your kindness, and for the lively interest which you take in my concerns. I waited with some impatience for an answer to my former letter, and although after some delay, I have had the pleasure and consolation of receiving it.

"My sentiments in religious matters are the same that I expressed before. I desire to be incorporated into that holy Church, in which the practices of Primitive Christianity are observed, and which is a faithful copy of that which was founded by Christ, and propagated by the Apostles. But in order to abandon one's country, and to establish one's self in a foreign land, you know well that there is need of more than desires. I would not have indigence and hunger drive me one day to repent of my resolution, however noble and holy. I know that being unable to speak English, I cannot be of use in your Church, because it is not possible for me to exercise the priestly ministry. I could be useful only by editing some compositions in my native language, and making translations from Latin and French into Spanish. But I believe that there is no propaganda in the Anglican Church, and that there is little anxiety to lead other Christian nations, which groan under the errors of Popery, to abjure them, and to breathe the pure air of Evangelic Truths, and of Primitive Christianity. There are not wanting persons full of virtue and of zeal, who are animated with the noblest and most pious sentiments on this point, but these are only individuals, and not corporations, with a fixed plan, and with that ardent zeal which is inspired by the desire of the propagation of the truth. Notwithstanding this, the Catholic Review of last month contained the intelligence, that a society had been established in London, at the head of which was an Anglican Bishop, for the purpose of propagating and diffusing evangelical truth amongst the Italian Clergy. I do not know whether the Spanish Clergy may be comprehended under this name.

"My chief object was to make myself well acquainted with the doctrines of your Church, in order to be one day useful to my country. Up to the present

* The first of these letters was written in Spanish, the second in Latin.

time we have encountered nothing but obstacles. Your desires are very good, but means and resources are wanting to you. I was moved by the desire of fitting myself to serve my countrymen some day, by teaching them the truth as it proceeded from the lips of Christ, and not as the Popes and the Inquisition have disfigured it by means of fires and tortures.

"Amongst other services which you might do me, I should be extremely obliged to you if you would obtain for me some books in Latin or in French. I have translated the ———, * which I will send to you as soon as you write to me on the subject. Unless it is for publication, it can be of no use to you in Spanish, as you have it in English. I have begun other literary undertakings of the same character, but I confess, with some discouragement, because, whilst there is no thought of propaganda with the necessary resources, they can neither be printed nor made use of.

"I beg you to make me acquainted with all pious and prudent men, who comprehend the full extent of the charity of Christ, and who have a true zeal for the propagation of his truth, I desire to enter into correspondence with them, and to interest them in my projects.

"Your judgment and discretion will supply what I leave unsaid for want of room. Do whatever you think fit for me, and account me your most humble and affectionate brother."

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"OCTOBER 15, 1851.

"*My most dear Brother in Christ*,—I have gratefully received your welcome letter, written in England on the 24th of August last, together with that of the Rev. Doctor ———, of the date of September 18, in which you ask me for some account of the state of things here, and desire me to explain in Latin what it is that I want, and how it is we are bound to one another by our new and brotherly friendship.

"If I must begin by a profession of faith, in order that the conformity of our ideas and unity of religion may be the more plain and clear between us, that which I can offer, you will find, to the letter, in the Apostles' and the Constantinopolitan Creed, and it is expounded in the same sense in which I make it by John Jewel, formerly Bishop of Salisbury, in his excellent defense of the Anglican Church.

"Being anxious to communicate with those who hold this faith, whom I looked upon as brethren most beloved and specially blest, I diligently made search for a good and learned Minister, whom I might implore for help, wise instruction and counsel, and after a long search, by the inspiration of God speaking by the mouth of the people, I have found one whose evangelical virtues are everywhere spoken of. I therefore wrote to him, that I might be received by his means into communion with the Anglican Church, and having a place among the Ministers of the true Gospel of Christ, might be enabled to exercise some office, which should provide for my subsistence in a strange land. For I was thinking of coming to you, and relinquishing and giving up all I have, satisfied with your fellowship and communion, but at the same time I did not wish to be burdensome to you. I wished, in short, to say with S. Paul, These hands have ministered unto my necessities, and to them that are with me, for so laboring it is right to support the weak. For otherwise, an exile from my country, with no office, nothing to do, and no income, there was nothing left for me but to die of hunger and want.

"This was ever my thought, from the time that I once recognized the true faith of Christ, to place it under the powerful shadow and protection of the Anglican Church, that, strengthened by so great a support, and led by so great

* The work of one of the great English Reformed Divines. It is necessary to omit the name, lest in a country where the same system of espionage is carried on as that which has crushed the spirit of the Neapolitans, the name should lead to the discovery and consequent persecution of my Spanish correspondent.

a light, it might be propagated through the Spanish territory, and bring forth fruit most abundantly.

"As you well know, the true and genuine Gospel of Christ cannot be preached in Spain, but the Gospel of the Pope, which is a very different thing indeed from that. Here there is not the Spirit—for where the Spirit is, there is liberty. Our very Bishops have nothing in common with the Apostles; they do not preach the Word, they do not instruct the people. All they do is for hire: they accommodate everything to their sensual conceptions and earthly desires. They are not shepherds, but robbers; they are not successors, but usurpers; they are not leaders, but misleaders; they are not masters of the Truth, but watchmen of a lie. They are Pharisees who sit on Moses' seat, and hold up to the people traditions, errors, and superstitions. They take away the bread of understanding and the water of life; they have removed the keys of knowledge, and the kingdom of heaven have they shut up before men.

"The Bishop of — has never preached the word of God; and so ignorant is he, that he knows nothing except the ceremonies, and this is all he requires in a Priest. At the last synod for providing Curas, he forbade the theologians, as is the old custom, to test the candidates' sufficiency by theological questions and dissertations.

"The Spaniards, having all these things before their eyes, laugh at the mission of the Christian Priesthood, are losing their faith and morals, and sinking into Atheism. Will you, then, keep them in the way of perdition, in the very mouth of the pit? There is no other way but preaching the true Gospel. Here then is a difficult work, to which all my efforts are directed, and I implore your aid. It is a difficult work, and very dangerous; but the Apostle says, in the seventh and following verses of the first chapter to the Galatians, 'There be some that trouble you, and would pervert the Gospel of Christ: but though we or an angel from heaven preach any other Gospel unto you than (beside) that which we have preached unto you, let him be accursed. As we said before, so I say now again, If any man preach any other Gospel unto you than (beside) that ye have received, let him be accursed.' And our Lord, the Saviour of the human race, says, in the 30th verse of the 12th chapter of S. Matthew, 'He that is not with me is against me, and he that gathers not with me scatters.'

"It cannot be denied, that Spaniards of the present day are generally opposed to Roman practices, and rather agree with you and me in thinking and doing, than with them: such is the force of Reason and Truth. However, while they are giving up the errors of Romanism, they have no rule of faith and morality to embrace, and, led as by a blind impulse, each has prescribed a liberal and irregular belief for himself, which sometimes he follows, and sometimes relinquishes.

"For unity then and stability of faith to be established among us, for the restoration of Evangelical morals, and specially for delivering them from Atheism, into which they are running headlong, the light of the Gospel must, as in old times, shine among them. But how shall they believe without a preacher, and how shall we preach unless we are sent? Let there be raised the voice that cries aloud, and the word of God will not return empty. But as the charity of Christ restraineth us, and His cause here suffers violence, and groans at being surrounded with great dangers, I have determined not to go hence, but to remain, and to implore your help for the Spanish nation.

"Will you then associate yourselves together for the work of the Gospel in these regions? Will you, in your charity, lead this people to the true faith of Christ? Will you recall them from Atheism, or Indifferentism to the Church of God? Establish Evangelical Missions, and support them with your pious alms. The Romanists labor night and day to propagate their errors; they send their fanatical Missionaries to go round the world, and all sorts of sectaries run eagerly to the work. But ye who profess the true faith of Christ, will ye leave a thirsty people to perish, and give them nought out of your abundance when they ask? Nay, my most beloved brethren, for if the Lord hath

given you five talents, ye will gain five other talents to be good and faithful servants.

"If the present supplication seem to you worthy, religious and Christian, if it has any influence over you, send me the chief works of — and —,* and after I have translated them, I will send them back to you to be printed in England. So the light of the Gospel may be spread through these regions, and prepare the soil for receiving the seed of Truth and Life.

"Wherefore, my most beloved brethren, I commend me and mine to your prayers and Christian charity; and remember, that whatever you do for the least of your brethren, you do it unto the Lord, according to S. Matthew xxv, 40.

"Your brethren in captivity salute you, and the Holy Anglican Church of God. Peace, grace, and mercy from our Lord Jesus CHRIST be with your spirit. Amen."

— "——, 30th JUNE, 1853.

"*My very Dear Sir,*—Fifteen days have elapsed since I answered your acceptable letter of May, in which I entreated you to accept the hospitality of this house, which is yours. It would give me the greatest satisfaction to embrace you, and pay you every attention in my power, and you would gain the further advantage of a personal acquaintance with the country. I also begged you to write frequently, but have not yet received the pleasure of a letter from you. Nevertheless, I take my pen to send you some information which will interest you.

"A periodical was lately published at Madrid, entitled 'The Throne and the Constitution,' in which Don Fermin Gonzalo Moron had written various articles, attacking auricular confession, or the sacrament of penance, which he declared to deserve the strongest reprobation, and to require reformation. To prove this he cited a multitude of scandalous abuses, committed by priests of the Roman communion in its administration. He then went on to attack the system of masses, and the celibacy of the clergy, alleging arguments of the same kind, which were read with avidity and with true passion by the enlightened portion of the Spanish nation. These writings were prohibited and condemned by the Bishop of Lorida, and afterwards by a provincial council in Tarragona; but the author is one of the political notabilities of Spain, belongs to the 'moderado' party, and can reckon on many friends. The result has been the suppression of the periodical; but Senor Gonzalo Moron has been since received with flattering distinction by Her Majesty the Queen, and by the King her husband.

"Among the means which might be adopted with infallible advantage for the introduction of true worship into Spain, the following is one of the most feasible:—

"To establish schools in some part of England, intended to give a religious education to those who could repair there from this country. These establishments, well supported and supplying good instruction, would find many to come to them. They should be composed of children of both sexes, from the age of eight to fourteen, and at twenty they should return to their own country, if they have not taken any situation in England. There are many fathers who would look upon such a scheme as this as a great piece of good fortune, and the consequences are incalculable.

"As far as concerns myself, I have felt bound to withdraw from my office of parish priest, finding it incompatible with my conscience. In order to obtain canonical collation, I was required to take an oath of fidelity to the Bishop of Rome, and this oath was repugnant to me. The consequence is that I find myself without employment; my resources are being cruelly exhausted, drop

* These names are omitted for the reasons given above. They are the strong Reformers.

by drop. I have sold my patrimony, and I am enduring a severe trial. Wherefore, my beloved brother, I entreat you that you will excite the piety of faithful men, so that sympathizing with the sorrows and calamities which the Roman idolatry has brought on this country, they may interest themselves in its conversion, and may effectually undertake some useful labors, employing wise and exemplary ministers, who may contribute to the good work. In case this is done, I beg that, if I am thought fitted for such a Christian and elevated purpose, I may have some mission confided to me, and some stipend for my subsistence.

"I could establish a large correspondence in Spain with persons of confidence, who would smooth away difficulties, and would throw themselves out to work in the same path; but the expenses of the post are beyond my means, and I do not dare.

"Lastly, I repeat to you that, with some small sacrifices, extraordinary progress might be made in this district. I never could have conceived that the Anglican Communion would be so wanting in zeal and fervor for the propagation of the true worship; but it seems that it is so. I hope soon to hear from you.

"Believe me your affectionate brother in Christ,

"———."

We need not say that these letters call for a work to be done, which will make new demands upon our faith and charity. It is a work which will test and measure the true Catholicity of the English and American Churches, as it has never been tested before. It is "carrying the war into Africa," where every man will be compelled to define his position. On the part of Rome, of course, no quarter must be expected. The recent "Allocution" of Pius IX, under date of December 19, 1853, shows that Rome is, at this moment, sparing no efforts to trample down the rights of the Oriental Churches, to spread the meshes of its net everywhere in Christendom, and to bring all men into the obedience of the Romish Church, "out of which," the Pope says, "no salvation can be found." Even in the Pope's recent letter to President Pierce, in behalf of M. Bedini, he has the impudence to say that he is "entrusted with the care of the Lord's flock throughout the world!" It must be confessed, however, that the dauntless bearing of this "Allocution," in connection with its whining confessions of disasters, both in the Old World and the New, remind one of the cap and bells, quite as much as of the buskined hero.

It is perhaps generally known that a movement, in response to this new call of God's providence in Spain, has already been commenced. It started at Oxford, in England, the very spot whence the new Reformation should hail. Wishing to obtain definite information respecting it, we have very kindly been furnished with the following clear and explicit statement, which, we are sure, will be read with the greatest interest. The writer of the letter is the Rev. FREDERICK MEYERICK, Fellow of Trinity College, to whom the letters in the volume, noticed above, were addressed.

TRINITY COLLEGE, OXFORD,

Dec. 10th, 1853.

MY DEAR SIR,—I regret very much that the work which accumulates at the end of the term should have prevented me from replying immediately to your letter, which reached me some five or six days ago. I most willingly send you all the information that I am able on the subject of your inquiries, and am only sorry that it is not of a more important nature. You ask for an account of, 1, the origin of the Association for making known upon the continent the principles of the Anglican Church; 2, what the Association has effected; 3, what it proposes further to effect. I will answer these questions separately.

1. You are aware that my countrymen and your countrymen are much given to traveling abroad; and I suppose that every Churchman who has so traveled has been vexed in his soul to find the misconceptions universally entertained in reference to what he holds dearest—his faith and his Church. In almost every continental country, I suppose, the faith of the Englishman is looked upon as something allied very closely to infidelity. Thus, in Italy I was informed that in England no one was baptized, but that, in place of baptism, a little rose-water was thrown over them. In Greece, I found the English party looked upon as the infidel party, in spite of the good works done by your excellent countryman, Mr. Hill. In Spain, Englishmen, Protestant and non-Romanist, are all identified with non-Christian, and the title Catholic unknown except as synonymous with Papist; and the Anglican Church fares no better in common estimation. Almost universally, I believe, it is regarded as a sect set up by Henry VIII, in place of the Catholic Church, because the latter would not allow him to put away one wife and take another; and as long as Cobbett is the book to which foreigners have recourse for information on the subject of the Reformation, such an opinion cannot fail of prevailing. Now, there is always something in the human breast which stirs us up to correct what we know to be false, and redress what we know to be wrong; and we are stirred the more deeply when the thing misrepresented and wronged is something very dear to us. Here, then, was one motive for the institution of such an Association.

To this was added a feeling akin to indignation. The existing ignorance with regard to our claims and position, is clearly not in all cases the ignorance of simplicity. On the contrary, it cannot be doubted that the simple ones are industriously taught calumnies about us for controversial purposes. This is not the case where the Greek Church holds sway; but in the countries subject to the Roman supremacy it cannot be doubted. It is so in England. There is no body of men so calumnious towards the Church as the Romanists; and, among them, that class from which we might most confidently have looked for better things. Amidst much suffering and sorrow of heart, amidst many incurable evils, caused by men falling away to Rome, it was thought by some that, at least, there would be this good—that the converts would carry with them into the Roman Church a knowledge of the Anglican Church, and cause it thereby to be better appreciated. The result has been the very con-

trary to this. Nowhere have there been found such sharp and false tongues—nowhere such bitter words against the Anglican Church, as among those who have forsaken her communion. Mr. Faber declares for himself and his co-religionists that all his other fellow-countrymen are infidels.

Again, there was a feeling of combined pity and zeal. You have read the letters of the Spanish priest, published in the "Practical Working of the Church of Spain." His cry for help and sympathy was one hard to resist. His picture of multitudes of his fellow-countrymen running wild into infidelity and atheism, because there was no system placed before them which they could adopt, with a manly, intelligent Christian faith, was recognized, by those who had visited his native land, as true; and the same thing was existing in Italy. Men's souls are bound by an iron bond to accept all or none in those countries where Rome holds sway. That *all* contains what men of intelligence cannot accept, and so they are driven off into unbelief. Credulity and scepticism are the only alternatives placed before them. It was, then, a work of Christian love to show to these perplexed ones that, because they disbelieved in *Sta Philumena* and *Sta Rita*, it was not necessary that they should therefore disbelieve in our Blessed Lord, and St. Paul; and that, in rejecting what they knew to be false, they might still hold firm to God's truth. The political position of the countries of the earth seems, too, to call upon us to do the same thing. That the despotisms under which poor Italy and Spain are now groaning can last forever, is impossible; that they will last but a short time seems very probable. With the fall of the despotisms will come the fall of the Church, which has thrown herself into the arms of the Governments, and stooped to be the tool of tyranny. How supremely important, then, it is that, before that hour arrives, the stirring spirits of those peninsulas should learn that it is possible for a Church to be reformed without being annihilated—to be Catholic without being Romanist.

And, besides, such a movement was thought likely to be useful to some among ourselves. You know how the hearts of Anglicans, in their insular state of separation, yearn for unity. Attempts have from time to time been made to combine with the Greek Church, from this cause. Nay, the lamentable secessions to the Church of Rome, which we have witnessed, have arisen mainly from the same origin. We were alone in the world, solitary and forlorn. Some tried to ignore the differences between ourselves and Rome, and gentle words were heard about our sister in the faith, with whom we only differed in minor points, which were no hindrance to full communion. This could not last, and then when men gave up that hope they rushed headlong into Rome, to avoid the loneliness which their souls abhorred. This spirit of yearning is rightfully satisfied by the intercommunion now so happily existing and energizing between ourselves and you. But still it requires some outlet with regard to the Roman communion. Better that it should take the form of attempting to bring them into unity with us than of sacrificing our Catholicity to their Romanism.

Such were some of the feelings which were working in the minds of many English Churchmen; and it only required a little intercourse between a few of them to make these feelings issue in the Association about which you inquire. Perhaps, the immediate occasion of its formation were the applications from Spain, Mr. Cleveland Cox's publication of Hirscher's Proposals for a new Reformation, and the stories brought from Italy by the impostor De Col. At first it was not known that the latter was in the pay of the Church and State party of Italy, and his tales were credited more than they deserved; but when his character became known, it was still inferred that there must have been a foundation for his tales, or it would not have been worth his while to invent them, or of those whose tool he was to send him to England. And the daily accounts that we see and hear confirm the truth of this conclusion. Thus the Association came into being.

2. What has it effected? It has hitherto brought out two publications, the names of which are as follows:

(1.) *Ecclesiæ Anglicanæ Religio, Disciplina, Ritusque Sacri: Cosini Episcopi Dunelmensis Opusculum. Accedunt argumenta quædam breviora de Fide Catholica ac Reformatione Anglicana: auctoribus Lanceolo Andrewes, Juello, Beveregio, Bullo, Episcopis, et Jacobo I., Rege. In Appendice Ecclesiæ Anglicanæ Catechismus. Edidit Fredericus Meyrick, A. M., Coll. SS. Trinitat. apud Oxon. Socius. Price 2s.*

(2.) *Doctrine de l'Eglise Anglicane relative aux Sacrements et aux Cérémonies Sacramentales. Price 1d.*

The first, you will see, is Bishop Cosin's work, written specially for the purpose of explaining our doctrines and position, at Clarendon's request, together with some sound words of Bishops Andrews, Jewell, Beveridge, Bull, and King James, on the subject of the Reformation; and lastly, the catechism in Latin. The second consists of short extracts from the Prayer-book, in French, giving our doctrine on the subject of the Sacraments, of Baptism, and the Holy Communion, of Confirmation, Holy Orders, Marriage, Confession, and Absolution. About five hundred copies of the former of these have been either sold or given away in Spain, France, Italy, Malta, Belgium, Canada, North America, South America, and elsewhere. Booksellers have been provided in London, Paris, and Leipsic, and measures are being taken for finding others in most of the chief cities of Europe.

3. What does it propose further to effect? It proposes to continue its efforts to provide a system of sale and distribution, and to bring out the following works, with others to succeed them:

(1.) Cosin's work, translated into Italian. This is now in the press.

(2.) The Extracts from the Prayer-book, in Italian, on the subject of the Sacraments and Sacramental Rites.

(3.) Cosin's work, translated into French.

(4.) Pearson's Article on the Catholic Church, extracted from his Exposition of the Creed, and translated into Italian.

(5.) A French Tract, to prove that the Anglican Church is not schismatical.

- (6.) Massingberd's History of the Reformation, in French.
- (7.) A Catechism of the Doctrines of the Anglican Church, in French.
- (8.) Cosin's work, translated into Spanish.
- (9.) Hooker's Doctrine of the Holy Eucharist, in French.
- (10.) Cosin's work, translated into German.

Others will follow, taken from the writings of Beveridge, Casaubon, and, perhaps, Laud, and such other standard writers as may be selected.

The Association has not yet formed itself into shape, by publishing its committee, officers, and patrons. We have been anxious to be practical before we were formal. Soon we shall make ourselves more public. Good names are not wanting to us from among our Bishops and your Bishops, our Presbyters and your Presbyters, and our influential laymen. The more that it is known, I doubt not, the more the work will be supported; and just as we have missions to the heathen, in which the Venerable Society for the Propagation of the Gospel, and the Board of Missions, take part, so I hope that the Mother and Daughter Church may combine in the good work of resuscitating the spirit of true Catholicity in the bosom of those continental Churches, where it is now well-nigh extinguished by the accretions of Mediaevalism.

Your faithful servant and brother,

FREDERICK MEYRICK.

All this is well said. Both the necessity for, and the methods of the work to be done, are stated in a manner to win our confidence and justify our hopes. If Rome is ever to be reformed, it must be upon the basis here recognized. The ultra-Protestants of Europe and the United States have been trying for years to get near enough together to form an "EVANGELICAL ALLIANCE," on a basis of *doctrinal negations*, for the sake of aggressive warfare against Rome; and Rome laughs them to scorn, and well she may. They may bruise her ramparts, but they lack the cohesive power of positive truth, and will disintegrate themselves into fragments when left alone. To bear unmistakable witness, to *protest* against error, is always a duty; but it is not the whole duty, nor the great duty, and especially not the great duty of our times. There is in positive truth what Dr. Chalmers calls an *expulsive power*, which mere negations must always lack. No man, be he Bishop in his Diocese, or Priest in his Parish; no set of men, with however much of vaunting pretension, will ever prove more than a practical cypher in the Church, unless there be in them enough of the bone and sinew, the life and light of positive truth, to make them a living reality. It is one thing to be forever whining and groaning against error, or what one thinks to be error; it is quite another thing to go forth preaching CHRIST, and HIM crucified, discipling all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost. The Church is as sure to dwindle under the one policy as it is

to grow under the other. The work which our English brethren have so nobly undertaken, is built upon a positive foundation; the same foundation on which the Primitive Church was planted, and according to which the English Church was reformed. It is a work, too, which has the sanction of some of the most reliable of the Bishops, Presbyters, and Laymen of the Mother Church—men who, having put their hands to the plough, will not look back under any ordinary difficulties.

Before leaving this whole subject, there is one question involved in it at which we cannot but glance, though our limits forbid its thorough discussion. We mean the relations of this new movement in Spain to the principle of Catholic Unity. The mission of Bishop Gobat at Jerusalem, and this present effort in Spain, are bringing this whole question before the Church in a form that must be met; and, for ourselves, we do not, on this account, regret the occasion.

Now we are far from placing the mission in Jerusalem, and a mission in Spain, on the same ground. We believe, and that religiously, in Catholic Unity. We hold, in all its solemn sacredness, the law which is the living voice and authoritative expression of that Unity. And yet, certain it is, that some of the theories on this subject, drawn from the condition of the early Church, when the Church *was* one, and when collision was easily avoidable, must be examined now in the light of palpable facts, when commerce, with its thousand arms, has thrown society into new relations. Under certain circumstances, there may be, and there must be, a distinction now between territorial jurisdiction and personal or popular jurisdiction. For example, the distinct Christian communities in Constantinople, Greeks, Armenians, Romish-Armenians, each with a resident Patriarch, of different races, different languages, and holding different ecclesiastical relations—these illustrate what we mean. So also, the establishment of an American and Anglican Bishop in China, each with their band of clergy working side by side, exhibits the same thing. We name this point, however, not to discuss it, but because it has to do with the subject before us.

But on this subject of Catholic Unity, a position has been taken, in our day in England, and has been reëchoed, with more or less distinctness in this country, which it is not possible to ignore. What practical results have already followed from it, and legitimately too, this is not the place to show. Thus, a late writer says: "It is inconsistent with the true principles of Catholic Unity, for any branch of the Church to send missionaries to raise a rival worship, and seek for converts in the bosom of another." And again: "When Roman Churches

were founded in South America, Canada, the Philippines, &c., by the Europeans who first colonized or subdued those countries, such Churches are altogether free from schism, and are invested with the original rights of Catholic Churches, so that no one has a right to establish rival communities among them, with a view to oppose their authority, or draw proselytes from them." And again, in describing the sin of this violation of Catholic Unity, or of schism, he says: it is "a sin which, unless repented of, is eternally destructive to the soul. The heinous nature of this offense is incapable of exaggeration, because no human imagination, and no human tongue, can adequately describe its enormity."*

Now this is plainly spoken; nobody can doubt exactly what it means. If it is the truth let us receive it, and be guided by it. Let us be honest enough to follow the truth wherever it may lead us, and however counter to our prejudices and preconceived opinions. *Iustitia fiat ruat coelum.* But if this position is false, treacherous, ruinous—then let it be met as it deserves. If Mr. Palmer is right, then any such movement of our English brethren, by which they are lending countenance to Romish priests in Spain, who have withdrawn, or may withdraw, from the visible Unity of the Roman obedience, is schism; and we, and all who sympathize with that movement, are guilty of "a sin, which, unless repented of, is eternally destructive to the soul." If Mr. Palmer is right, then the English Reformation, by whatever show of reason he may try to evade the conclusion, was a schismatical act; and the apostates (as we call them) Ward, and Manning, and Newman & Co., have only acted consistently with their duty. If Mr. Palmer is right, then, aside from the schismatical character of the Church of England in Ireland and Canada, yet, our own Church even in these, the *older* of the United States, escapes the sin of schism, only by the fact that Bishop Seabury was consecrated in 1784, and Bishops Provost and White in 1787; while the Romish Bishop, Carroll, was not consecrated until some three years later, or in 1790. This surely was a narrow escape, for a sin so awful, and involving the ruin of so many souls! If Mr. Palmer is right, our Church has not escaped that sin, after all. For, in Florida, in Louisiana, and in all the other States formed out of territory purchased from the French in 1803, under the administration of Jefferson; also, in Texas and in California, in all this vast region—if, we say, Mr. Palmer is right,—we are,

* Rev. William Palmer's Treatise on the Church, Am. Ed. vol. I, pp. 296, 285, 70.

undeniably, guilty of the soul-destroying sin of schism; and our Bishops, Hawks, Freeman, Polk, Rutledge, and Kip, and their missionaries and clergy, instead of setting up "rival altars" and "a rival worship," should leave the country post-haste; or rather, as good Catholics, make their submission, as penitents, to the Romish Church, which is there "invested with the original rights of Catholic Churches."

There is no possible way to escape the alternative. It will not do to say, as some may say, that those regions are now under the Government of the United States, where our own Church can claim priority of existence. But our Church is as entirely independent of our civil government, as the Romish. And, in respect to those particular portions of our country, in point of fact, priority and peaceable possession are with Rome, and not with us. And, besides, Mr. Palmer is too consistent with himself to allow of any such evasion as this. Again we say, if Mr. Palmer is right, let us recognize the truth and be guided by it. Let us not be hoodwinked and blindfolded by any time-serving policy, nor by any petty notions of expediency.

But Mr. Palmer is not right. Such a theory of Catholic Unity is based upon fallacy; either upon a false conception of what Catholic Unity really is, or a false estimate of existing facts. The truth is, Rome has placed herself, *so far as our duty to her and to Christ, the Church's Head, is concerned*, beyond the pale of Catholic Unity. She has done so by her wrongful imposition of new Articles of Faith; she has done so by her idolatrous Worship of the Virgin Mary, and of the saints; she has done so by her sacrilegious tampering with God's Holy Sacraments; she has done so by her teaching of the Expiatory nature of the Sacrament of the Altar; she has done so by her doctrine of the justifying worth of human merit. And she has done so by her long catalogue of usurpations and practical corruptions, to which she is indissolubly bound by her fatal notion of infallibility. And besides all this, she has done so by the Decrees of the Council of Trent, by which she has formally cut herself off from every part of the Catholic Church. Any theory of Catholic Unity which blinks all this, which forbids direct, positive, aggressive missionary action among Romanists, must require, in the stirring language of old Bishop Jewell, that "Christ must keep silence; and the truth of the Gospel be betrayed; and horrible errors be cloaked; and Christian men's eyes be bleared; and a conspiracy against God be carried on."

But the Romanist will here ask, as he has asked a thousand

times before, if this is the real character of the Romish Church, and that, too, previous to the Reformation, then whence do you derive your own authority as a Church to minister in holy things? and what becomes of Christ's promise to be with His Church till the end of the world? We answer, in the first place, the Reformed Church derives her authority from CHRIST, and not from Rome. In the next place, if that authority had descended *through* the Church of Rome, which it did not, but through the Church of Jerusalem, we should not be stupid enough to confound the pure Source, with the impure Channel, through which that authority flowed. And as to Christ's promise to be with His Church always, that is not a promise to be with the Romish Church always; which is not and never has been more than a fragment of the visible Church. That promise secures indefectibility to no one branch of the Church, whether Ephesian, or Greek, or Roman, or Anglican, or American. True, the Church and the Faith will live till the end of time. But, as Field says, it is not necessary to the verification of Christ's promise, that the Church should always be in the same place. And besides all this, the bill of divorce, by which adulterous Rome formally severed herself from the family of Christ, was not solemnly and judiciously executed in the Trentine Council, until the English Church had first resumed those inherent, inalienable prerogatives, as an integral part of the Church, which had previously been violently wrested from her. This, then, is our answer to the Romanist. And though it shuts his mouth now, it will not prevent his asking the same silly question again whenever he thinks it will serve his turn.

Enough has been said to express our own deep sense of the bouden duty to labor, wherever God's Providence shall open the way for the revival of the true Faith of Christ in the bosom of the Romish Church. Neglect to do it is treachery to the Church's Head. And hence, we call upon American Churchmen to second, heart and hand, the effort which our English brethren have so nobly and wisely undertaken. It deserves our sympathies, our earnest prayers, our efficient coöperation. But we forewarn all who may take part in it, to count the cost in the outset. It will demand not less the wisdom of the serpent, than the harmlessness of the dove. It is not with the hoary imbecility and ignorant credulity of Oriental superstition; not with stupid natures long besotted by paganism, that they have now to deal. It is with the cool, deliberate, crafty subtleties of men, and especially of one Order of men, who, without shame and without conscience, are masters of every art which can touch the springs and disturb the elements of social life. An

Order of men, which, banished and outlawed, again and again, by nearly every Christian Government under heaven, as public enemies, are now, once more, busy as ever upon the stage of action. Chameleon like, there is no appearance which they cannot assume, and no part which they cannot play, with equal facility. They can peddle knick-knacks from door to door, and can sway the counsels of Cabinets. They can teach dancing in Madame du Deffant's boarding-school, and can reinstate His Most Serene Highness, Santa Anna, on the ruins of the Mexican Republic. They can write the alphabet for the Esquimaux, and plot an Armada. They can chaunt the "TE DEUM" over the absolutism of Louis Napoleon, and shout "*Vox populi Vox Dei*," on the eve of a popular election. Even in this very work, now before us, the crafty Jesuit, *Cassiano di Col*, has, with consummate address, tried his hand, and he played the Reformer admirably.

Our policy must be, to abandon every species of trickery to those who need such weapons. When honest Benjamin Franklin was sent to treat with the subtle diplomatists of the French Court,—whose policy was well described by Talleyrand's famous definition of language, as the art of concealing ideas,—he outwitted them all, and simply by the power of frank, outspoken honesty. We, too, must be known and read of all men. Above all, we must have a fortitude which can face the fires of martyrdom, and a faith which will not waver in the darkest hour. We may need both. Our strength is in our cause, and in the power of God. But as the mind and heart of Southern Europe are roused more and more to an indignant consciousness of the long centuries of wrongs perpetrated under the name of religion, and by which that once beautiful land has now become, morally, intellectually, and physically, a vast mausoleum, let it not be only to recoil into a bitter and malignant infidelity; or into a cold, barren negation of the Christian Faith. And yet, as passing events prove, this is the appalling danger. Let it rather be to grasp, with the warmth of a first love, those pure, primitive Truths and Institutions of the Gospel which it is now at once a duty and a privilege to hold up to their view. And, aside from the religious aspects of this work, there is no form of Social Life, no department of high or useful Art, no branch of Science, no sphere of active industry, nothing, in short, which pertains to the noble work of aiding man in realizing the loftiest ideal of excellence of which his redeemed nature is susceptible, that does not wait upon its vigorous prosecution.

ART. II.—MISSIONARY WORK IN CHINA.

AN ESSAY *on the proper rendering of the words ELOHIM and THEOS into the Chinese Language.* By WILLIAM J. BOONE, D. D., *Missionary Bishop of the Protestant Episcopal Church of the United States to China.* Canton: 1848.

AN INQUIRY *into the proper mode of rendering the word GOD in translating the Sacred Scriptures into the Chinese Language.* By W. H. MEDHURST, Sen. Shanghai: 1848.

History of the Insurrection in China; with notices of the Christianity, Creeds, and Proclamations of the Insurgents. By MM. CALLERY & YVAN. New York: Harper & Brothers, 1853.

"THE word GOD"—the most august and most important word in the vocabulary of all nations—is it possible that it still remains a matter for discussion how this word should be rendered in that version of the *Book of Books* which is designed for the most numerous people on the face of the earth? It is even so. The evidence of the fact is before our eyes in the two pamphlets whose titles stand at the head of our Article; and a singular connection exists between this subject and that which is indicated by the volume whose title-page we have also transcribed—"The Insurrection in China." This connection may seem remote to those whose attention has not been drawn to the history of the Land of Sinim in the last ten years; but it can readily be made apparent by a brief sketch of the course of events during that period.

The Treaty of Nankin in August, 1842, opened the Five Ports of *Canton, Amoy, Foo-chow, Ning-po* and *Shang-hai* to the Missionary as well as to the merchant. The American and French Treaties subsequently confirmed and in some respects enlarged this opening. As a matter of course, one of the first questions which arose in the minds of those intent on the evangelization of the Chinese, was, What version of the Scriptures shall we use and distribute among them? And it appeared that there was no one version out of the three, which had been made, that satisfied the parties concerned. Dr. Morrison, Dr. Milne, Dr. Marshman, Mr. Gutzlaff, and Dr. Medhurst, had all of them put forth their strength in the way of translation, but

nothing had yet been attained which could be given to the Chinese with the assurance that it was the best transcript of the Sacred Originals which could be furnished at that time. It was felt that something better could be attained, and this feeling gave rise to a determination on the part of Protestant Missionaries of various denominations to engage in a united effort to prepare a Common Version which all could agree in using—all parties thus showing that disposition which actual engagement in the work of Missions never fails to foster, of keeping the walls of separation from becoming higher than they already are, even when it may not be found possible to erase them altogether. It is true, the Baptists stipulated from the first that they should not be bound to use the same Chinese word for *baptize* as the other Missionaries employed; but this did not prevent them from taking part in the proceedings of a meeting held at Hong Kong, ———, ———, at which it was resolved to institute a revision of the several existing versions of the New Testament. This work of revision was to be elaborated by first allotting portions of the New Testament to Local Committees of the Protestant Missionaries at each of the several Ports, and then submitting the whole to a final revision by a Committee of Delegates, who were to offer the result of their labors to the Bible Societies of Great Britain and the United States. So far, so good. The plan of proceeding seems to have been well arranged; and though the amount of work accomplished by the Local Committees was not as great as seemed desirable, in due time the Committee of Delegates were appointed, and they assembled for the purpose of completing their momentous task in ———, 1846, at Shanghai, the northernmost of the Five Ports, a place whose growing importance had been evinced by the location there of Missionaries from several different denominations.

The revision commenced; but the Delegates had not advanced more than *twenty-three verses* before a very important and (as the event proved) irreconcilable difference of opinion made itself felt on the subject of rendering the word "God." There were but five Delegates engaged in the work; one was called away, and of the remaining four two were in favor of adhering to the word which had been used by Morrison, Marshman, and Milne, while the other two preferred another term, one which had the sanction of Mr. Gutzlaff's authority and had been used by him and by Dr. Medhurst (who was himself one of the Delegates) for some ten or fifteen years previously.

After a verbal discussion of some days' continuance, the Committee of Delegates adjourned, to afford time for each party to reduce their views to writing. This occupied some

weeks; but still no harmonious result was reached. What was now to be done? Each party had made its appeal to the judgment of the other, and each, unconvinced by the other's reasonings, held to its first opinion. No new thing in the history of controversies; but not the less perplexing in this case, inasmuch as it brought the work to a dead stand.

There seemed to be but this alternative—either to throw up the work altogether, or to proceed with the revision, laying aside the point in dispute, and submitting its decision to the judgment of some third party. This last mode was adopted, and the Delegates went on with their work, leaving a blank wherever the word “God” or “gods” occurred, and devolving the responsibility of filling up that blank on the Bible Societies to whom the Revised Version was to be offered when completed. Why the Bible Societies in England and America were fixed on to decide this question, rather than the whole body of Protestant Missionaries in China, (who were, in some sense the constituents of the Committee of Delegates,) it is not very easy to understand, except it may be on the ground of the Bible Societies having acquired a right to be so consulted, by volunteering (as they did in the most handsome manner,) to bear the expenses connected with the revision. Still it would seem as if the parties most competent to arrive at the right decision, were the Missionaries in China, who, for a greater or less number of years, had made the Chinese language their study—who were on the field itself, and could resolve any doubts that might arise in their minds, by inquiring of the Chinese around them, and those interested in the subject would ensure their giving it that attention which its difficulty and its importance demand.

In all these respects, it is evident that the officers of the Bible Societies must be at a disadvantage; nevertheless, to them was the reference made; and very chiefly for the purpose of aiding them and others interested in such matters, were the “Essay” of Bishop Boone, and the “Inquiry” of Dr. Medhurst, written and printed. Several other pamphlets followed. Sir George Stanton published on the subject in England; Dr. Legge, at Hong Kong; Mr. Doty, at Amoy, and the Editor of the Chinese Repository, at Canton. Bishop Boone and Dr. Medhurst each replied to the other's pamphlets; the newspapers in China contained many, and some of them quite able, articles on the subject; and, more recently, the Bishop of Victoria put forth a proposition intended to harmonize the views of those who could not see alike. A considerable number of letters, official and otherwise, passed to and fro between China, and England,

and this country, and a great deal of interest, and no little perplexity withal, was felt by the friends of faithful scriptural translation, in regard to this whole subject.

Meantime, the revision went on, and was drawing to its close, when the American Bible Society made up its mind, and published in a very able report its reasons for coming to the conclusion that, so far as the employment of its funds were concerned, only those editions of the Scriptures which used the word *Shin* in translating *Elohim* and *Theos* could be sanctioned.

To this conclusion the British and Foreign Bible Society could not arrive. They preferred to say "We doubt;" and would make no other decision than that they were ready to grant money, on application from either the London Missionary Society or the Church Missionary Society. The latter, having scruples about doing anything that would seem to favor the setting up of two versions, declined: the former Society accepted the offer, and has been engaged in the printing and distribution of very large numbers of the New Testament—the blanks left by the Committee of Delegates being filled up in accordance with the views advocated by Dr. Medhurst and the other agents of that Society in China, viz, with the term *Shang Te*.

It would not serve our present purpose to go into the history of the revision of the Old Testament, any farther than to mention that after having acted with the other delegates for a short time, the Agents of the London Missionary Society withdrew themselves, and acting under their own auspices, made a new translation, in which the point most important to our present purpose is that the term *Shang Te* is used as the rendering for "God, a god, gods."

A few words now as to the merits of the question under discussion, the chief points in which are two: first, is the word "God" a generic term; secondly, does the Chinese language furnish any corresponding generic term. As to the name "Jehovah," there is no difference of views—both parties agree in considering it as the chosen, peculiar, *proper* name of the Divine Being; and both are of opinion that it should not be translated, but transferred into the Chinese language, as proper names generally are. It is about *Elohim*, *Theos*, *God*, that there is a diversity of views: the one author maintaining that it ought to be rendered by that *common name*, *SHIN*, which is given by the Chinese themselves to all their objects of worship; while the other author advocates the employment of the term *Shang Te*, (meaning *Supreme Ruler*,) a title given by the Chinese themselves to the *chief one* of their objects of worship.

This "Supreme Ruler" is sometimes called "Heaven;" and a question arises whether, *under these names*, the Chinese can be said to have retained what may rightly be called a *knowledge of the True God*. Now, when it is known that the highest acts of worship—namely, sacrifices and prayers—are offered to Heaven and Earth conjointly, not to mention the sun, moon, and stars, together with ancestors and gods of the lands and of their productions—it seems wonderful to many, (to ourselves among the number,) that any hesitation should be felt on this point. Yet some, even among Protestant Missionaries, seem so reluctant to lose the benefit of the sublime things which Chinese authors are in the habit of saying about this "Heaven" or "Supreme Ruler," that they have determined to run the risk of whatever confusion may be occasioned by such a course, and have adopted "Shang Te" as the translation of *Elohim*, *Theos*, *God*, or *god*—both when it is employed to designate false gods, as well as the True.

Against this, a majority of the Missionaries in China protest; and their objections have been ably stated and enforced by Bishop Boone. The arguments he advances are of such a nature, that they can hardly be treated with greater brevity than is done in his pamphlet. We can only mention these two principal ones—*God* is a generic term: *Shang Te* a title, and in effect a proper name. *God* describes nature; *Shang Te* office, i. e. Rulership.

From this last mentioned fact, it is evident that the use of *Shang Te* is fraught with danger, as leaning towards Arian views of Divinity. But there is another danger, not unforeseen by some, (but their warnings were unheeded,) of favoring the amalgamation of Scriptural truth with Confucian error. *This has already taken place; and the term SHANG TE is the vinculum which binds together the two systems.*

Before proceeding to prove this statement, we will remark generally on the work of MM. Callery and Yvan, that it gives an intelligible and reliable account of the present state of things in China. The August No. of Blackwood's Magazine, and also three articles recently published in the New York Times, have given so good a digest of the contents of the volume, that we spare ourselves the task of making an abstract of them, and simply refer our readers to these summaries; at the same time recommending the volume itself as well worthy of a studious perusal, on the part of those who would acquaint themselves with this *greatest* revolution of the present century. The views of the authors, and the interpretations they put upon dubious matters, are distinctively

French. As revolutionists, their sympathies are with the insurrectionists; as Romanists, they are not enamored of the religious aspect of the movement, which is relentlessly iconoclastic; as philosophical observers, they are apt to suppose plans and theories where others would see only extemporaneous action and professions got up for the nonce.

We return now to our statement concerning the blending of Confucianism and Christianity, and will confine ourselves, in showing its correctness, to the evidence furnished by the volume now before us. On p. 72 we read: "It was stated that the Pretender was really a descendant of the Mings, but that he was a Catholic, and that his course was everywhere marked by the overthrow of pagodas, and the destruction of idols. Others, on the contrary, affirmed that he belonged to the sect of the Chang-ti, (spelt by English authors *Shang Te*), in other words, that he was a Protestant."

Here we may observe that the term *Shang Te* is regarded as an index of Protestantism. Had the Pretender been a Romanist, he would have used the term *Teên Chu*, in speaking of God. Evidently, those tracts and copies of the Scriptures, with which the insurgents had become familiar, were such as employed this term; although it would seem, from their use of the expression "*True Shên*," when speaking of God, in contradistinction to idols, (which they call "*False Shên*,") that they both recognized and sanctioned that generic sense of the word for which Bishop Boone contends.

Again, and to the same effect, we read on p. 112: "The authors of the proclamation of Young-Gan-Tcheou talk of decrees of heaven. They have, they say, prostrated themselves before the Supreme Being; after having learned to adore God, they have labored to save the people from calamities. These are forms of expression unknown to the idolaters of China, and foreign to the language of Catholics. The honor of introducing them into China belongs to the Protestants; and, if we may trust report, it appears that a native Protestant holds an elevated rank, and exercises a high authority among the insurgents. This Protestant is, we are assured, a convert of Gutzlaff, the last secretary-interpreter at Hong Kong."

Most probably correct, for Mr. Gutzlaff was in the habit of receiving and instructing large numbers of persons who came to him; and who, after making some attainments in a knowledge of the Scriptures, and conducting themselves well for a season, were apt to be regarded by him as fit subjects for baptism, and dealt with accordingly. His "Christian Union" was composed of these materials; of such were the exhorters and

distributers of Bibles, sent forth by him to carry on operations in the interior, and send back reports of their proceedings, such as were considered reliable by no one so much as by Mr. Gutzlaff himself. The important point, however, for us to observe is, that, in whatever numbers Bibles were distributed by these emissaries, and whatever effect their perusal had on the minds of their readers, the impression must have been left that the *Shang Te* of whom they spoke was the same as that Supreme Ruler, i. e., Heaven, mentioned in their own classics.

In the proclamation inviting the people to revolt, (pp. 191 et seq.) this is brought out too plainly to allow of doubt on this point. First, it is declared that "HEAVEN especially favors virtue," &c., &c. Then, "We adore with respect the Supreme Lord, imploring him," &c., &c. The proclamation need not be quoted at length; it will suffice to say that, notwithstanding these unequivocal references to the phraseology of the ancient Chinese books, MM. Callery and Yvan add: "However, * * * spirit of Christianity is always discernible; it is a worshiper of the Supreme Being speaks." In other words, the proclamation is the work of a Chinese who conceives that his "Heaven," and "Shang Te," and Jehovah, are the same Being.

Another proclamation, that of "Yang, king of the East," exhibits this even more evidently. See pp. 196-200. And of the religious hymns, attributed to the Pretender, and distributed through the army, our authors remark: "These sacred songs, which were intended to kindle the enthusiasm of the soldiers, contained some Christian phrases, some images which are *entirely Pagan*." As if to certify us more thoroughly of the identity between the old Chinese heathenism and those elements of it which the insurgents have mixed up with their newly learned Christianity, we have the following passage in the penitential address to "Heaven," made by the Emperor Hien-foung, on the occasion of certain losses sustained by the imperial army: "Filled with dread and apprehension, I humbly entreat Heaven to pardon my offenses." And again, there is an announcement, that on the seventh of the Second Moon the Emperor will "pass the night at the altar of Heaven"—a round altar, or hillock, made of that shape to resemble heaven, at Pekin; the correlative altar being a *square* one, dedicated to earth, and made of that form because the earth is square!

Passing over many incidental allusions which occur in the course of the writings of the Insurgents, we come to the "Trimetrical Classic"—so called: a composition which contains in itself all the evidence we could ask for, as to the amalgamation

of the old classic heathenism with recently adopted Bible truths. It begins:

"The Great God (Shang Te)
Made Heaven and Earth," &c.

"Every seventh day worship
In acknowledgment of Heaven's favor."

Then follows an account of the selection of the Israelites, their bondage in Egypt, the calling of Moses, the plagues, the deliverance, the passage of the Red Sea, the Manna, the giving of the Law, &c., &c. Then we read:

"But the Great God, (Shang Te),
Out of pity to mankind,
Sent his first-born Son
To come down into the world,
His name is Jesus—
The Lord and Saviour of men," &c

The subsequent lines speak of His crucifixion, resurrection, His command to preach the Gospel and the conditions of salvation. Now comes the harmony of the Deities—

"Throughout the whole world
There is only one God, (Shang Te.)
The great Lord and Ruler
Without a second.
The Chinese in early ages
Were regarded by God, (Shang Te.)
Together with foreign states,
They walked in one way."

And then we are told how Thang and Wan, old worthies who worshiped Heaven and Earth, the Sun, and Moon, and Stars, and their own ancestors besides,

"honored God
With the intensest feeling,"

were "very respectful; intelligently serving God." What wonder is it that, after this, the leader of the insurrection is declared to have been, in 1837,

"Received up into heaven,
Where the affairs of heaven
Were clearly pointed out to him;
The Great God (Shang Te)
Personally instructed him!" &c.

Here we pause in our quotations. Enough has been said to show that a mongrel form of religion has been wrought out for themselves by the Chinese, more like Mohammedanism than Christianity, a false system better designated as SHANGTEISM than by any other term we can think of. That the *ism* itself, and the revolutionary movement with which it is incorporated, will prove powerful enough to overthrow idolatry and the Tartan

rule in China, there can now be little doubt. What will be the supervening state of things, what shall spring up out of the anarchy which is now beginning to prevail, who can conjecture!

Our duty, however, is plain. Though Shanghai, the seat of our Church's Mission, has passed over into the Insurgents' hands, we have no reason to anticipate any molestation of our Missionaries there, or any interruption of their labors. It is for us to "strengthen the things that remain," and by our patient continuance in well-doing, ensure that our labor shall not be in vain in the Lord.

It is not without much satisfaction that we note the fact that our Missionary Bishop, and those who are with him, have had no part in the building up of this wretched *Shangteism*,—but have resisted to their utmost the misleading phraseology which has facilitated, if it has not *suggested*, the unhallowed amalgamation. It is with much less satisfaction, so far as we, Episcopalians, are concerned, that we recall to mind one other fact; namely: that neither our own nor the English Church were doing anything for China during those many, many years when the non-Episcopal Morrison, and Milne, and Marshman, and Gutzlaff, and Medhurst, were hard at work teaching and translating. Nor can we dismiss the subject for the present without referring to the singular posture of affairs which should have left the settlement of a profound theological and philosophical question to the decision of the Directors of Associations constituted as are the several Bible Societies—institutions where side-influences can with difficulty be kept out; and where business considerations—the necessity for keeping presses in operation, and of reporting large numbers of the Scriptures distributed—will intrude themselves as disturbing forces to the detriment of that calm deliberation which ought to characterize the investigation of such momentous questions.

It would, however, be ungracious, in the highest degree, to fault the Bible Societies for doing, when called upon, what other parties failed to do—especially when it became inevitable that some one must come to some decision or other. And it is, to our minds, a reason for much thankfulness, that the Bible Society, on *our* side of the Atlantic, has been able to see its way clear through to the right conclusion; namely: that we are bound by Apostolic example, exhibited in the use of the Greek word *θεος* in the New Testament as the equivalent of Elohim in the Old—we are bound to use, in all translations of the Holy Scriptures into other languages, in "*God, a god, gods,*" that *generic* term which each language furnishes for designating the *whole class of worshiped objects*; so that we may be able to predicate *true* and *false* in connection with this very word.

ART. III.—CHURCH PROPERTY IN CANADA.*

The Clergy Reserves in Canada: A Letter to His Grace the Duke of Newcastle. By JOHN, Lord Bishop of Toronto. London, April, 1853.

Church Property in Canada; A Letter to the Times. By A. N. BETHUNE, D. D., Archdeacon of York, Canada. London: November, 1852.

Speech at a Meeting of the Cobourg Church Union. By Archdeacon BETHUNE. Cobourg, July, 1851.

Charge to the Clergy of the Diocese of Toronto, at his Triennial Visitation. By JOHN, Lord Bishop of Toronto. Toronto, October, 1853.

THE subject which heads this Article has already been discussed in the pages of this Journal; but as it is one of momentous concern to our sister Church in Canada, and has been carefully viewed in its later aspects and phases in the documents we have cited above, we shall not be exceeding the interest or going beyond the patience of our readers, in taking a cursory glance again at the whole question.

In treating this subject as one of vital importance to our sister Church, we are at the outset bound to make the inquiry, Whether a Church can be fully planted, and permanently maintained in any land without an endowment, or aid irrespective of what the people of that land may directly and voluntarily contribute. In the words of one of the treatises before us, "we should go a little into the philosophy of the question, and show that it was no novel principle,—no ill-digested, sudden, or fanciful theory,—which begat this provision, and which should impel honest, Christian men, to its maintenance. This aspect of the question will enable us more correctly to appreciate the arguments which, of late years, have been advanced against State Endowments, and in favor of what is called the Voluntary Principle; as showing that specific and settled appropriations

* The argument in favor of Church Endowments in the following Article, will not be thought conclusive by most of our readers in the United States. But as a statement of the history and present position of an important and agitating question, the Article will be read with interest. It may be proper to add that it is from the pen of a gentleman in Canada, of distinguished reputation.—ED. CH. REV.

for the maintenance of religion, are as ancient as the world itself, and that the Voluntary principle, in its exclusive or ordinary acceptation, is a fiction of modern times."* We confess we have no answer to our inquiry in the fact, that at the first rise of Christianity, its support and propagation was secured by the voluntary contributions of its members; that, although everything was hostile to the Church in the world around, and a public provision for its support was impossible, still its ministers were sustained, and it grew. The circumstances of the case were then peculiar: there was a miraculous outpouring of the Holy Spirit; and the great work of planting and extending the Church was not left to mere human strength or impulse. Moreover, the ministry was not sustained simply by the direct contributions of the people whom they taught. There was a "common fund" into which Christians generally poured their offerings; and from this was drawn, as the case might require, aid for the poor and help towards the propagation of the faith.

It will be worth while, too, to look closely at what was the Divine appointment in this particular,—at what was the will of God from the beginning touching the maintenance of His Church. To go back to the patriarchal days, we find Abraham, after a remarkable victory, paying the *tenth* of all the spoils to Melchizedec, the priest of the Most High God; and that this was no isolated case, but to be understood as the working of a fixed and revealed principle, we have an incidental discovery in the vow of Jacob, (Genesis xxviii, 22,) that if permitted to come back to his own land in peace, after his proposed sojourn, he "should surely give *the tenth unto God* of all that He should give him."

This cannot be thought an accidental or mere voluntary act and sudden impulse, affecting only individual cases; or we should hardly observe, in two successive instances, the same *proportion* of religious gift maintained. Moreover, we discover the prevalence of the same custom amongst ancient heathen nations,—the constant devotion of the *tenth* of spoils as religious offerings. *Some* appropriation would not surprise us; but this exact and universal allotment of the *tenth*,—like the universal prevalence of sacrifices,—can hardly be accounted for, independent of a Divine revelation at the beginning. But we can be at no loss as to the Divine interposition in favor of this rule, when we find it distinctly incorporated into the Jewish law, and made to stand as an ordinance forever.

And we are to believe that this rule and principle was thus

* Speech of Archdeacon Bethune, at the Cobourg Church Union.

laid down, because of the probable laxity of after times, rather than from any indisposition then existing to maintain the service of God. We can hardly imagine a repugnance on the part of the people of Israel at that time, to make large and grateful offerings to their Almighty Benefactor, and to every thing connected with His service, when they were under the influence of continual miracles,—when signs and wonders were being wrought continually for their deliverance. And we have proof of this *in fact*, from the readiness with which they came forward with their gifts for the erection and finishing of the tabernacle; a readiness and liberality so great that it had to be restrained by a public proclamation.

That was emphatically a time in which, of all others, the Voluntary system would have worked prosperously; but God, nevertheless, for the benefit of His Church in all future ages, fixed for it a permanent provision. For this, too, amongst other reasons, as we must believe,—that where a completeness of arrangement, a fulness of organization, was settled for the State, it would be derogatory to and indicate a slight of God, if the same pains and care were not given to the establishment of the Church. The contrast would not be advantageous, if they should see an orderly, and systematic, and well-balanced construction of all that was to contribute to their temporal welfare; but what pertained to them as immortal beings and affected their direct relationship to God, left to chance or to individual action and caprice. The contrast would not be edifying or beneficial, if the State,—constructed for man's welfare as a mortal being,—should exhibit every care and liberal provision; while the Church, of God's appointment, and for God's honor, should be left like a child in the wilderness, without position or resting-place, to be sustained by a passing charity, and with nothing but the impulse of a sympathetic benevolence to keep it from famishing.

With such facts as these before them, we cannot but think it strange that Christian men should be found speaking against the lawfulness of State endowments for religion, or asserting that they are in contravention of the Divine will; strange that we should be charged with striving for an unrighteous and forbidden thing, when we claim that religion should be supported by a provision independent of the voluntary good-will and bounty of individuals. But they will argue, that this was a condition of things applicable to the Jewish economy, and not calculated for the purity and simplicity of the Christian dispensation. We are bound, however, to affirm in reply, that if the *principle* be correct in the one case, it cannot be inapplica-

ble to the other; there is nothing, in the nature of things, which can justify the alleged distinction between them. We might be affected by such a presumed distinction, if we discovered in the New Testament one word *prohibitory* of that principle—one word there which went to say or teach that public appropriations for the maintenance of religion, were, under the Gospel, not to be made. We must infer, indeed, quite the reverse, from several facts and incidental statements in the New Testament itself. As we have already stated, we read there of the existence, in the earliest days of Christianity, of a common fund for charitable and ecclesiastical purposes; because a voluntary and impulsive generosity, giving to-day and withholding to-morrow, was not deemed effectual to that end. Moreover, we find St. Paul constantly speaking of the obligation of Christians in this respect, in a way that assures us that the analogy with the Jewish dispensation was meant to be kept up. For example, this: "THE LORD HATH ORDAINED, that they who preach the Gospel should live of the Gospel;"* that is, peremptorily and positively, and not as whim or mere feeling might dictate. It does not appear to be left to individual liberty or choice; but a constraint and obligation, by a Divine ordinance, is imposed. Leslie, in his work on Tithes, has these forcible remarks on the words just quoted: "But what was it that the Lord ordained? That every man should pay what he pleased? That they might do, and that they would do, without any order or law made for it? Was there ever such a law made, that every man should do just what he pleased, and no more? Would not such a law be just good for nothing? That is to say, it would be no law; for law is a requiring and enjoining something, a refraining of liberty, and putting men under an obligation who were free before as to what the law commands; and, therefore, that which lays no restraint or obligation, but leaves every man perfectly at his own liberty, is no law; and, consequently, if every man were left to his own liberty, what he pleased to give to the Gospel, then Christ here ordained just nothing; it was no ordinance or law at all."

If we should not find in the New Testament any very express directions, or any very formal arrangements upon this point, it would be from the same cause that minute directions upon some other subjects were omitted there; because it was *unnecessary* to be thus explicit. It was unnecessary to inform the converts to Christianity, in a minute and detailed manner, of the way in which they were to maintain the ministers of the

* 1 Cor. ix, 14.

Church; because, by all antecedent rule and custom, they were sufficiently instructed in that duty. Christians would naturally act upon that rule, and carry it out fully, as soon as it should be in their power to do so. And history teaches us that they did so. When circumstances warranted, gifts increased. The "common fund" became in time a systematic organization. Individuals or congregations did not act upon their separate impulses, but all their gifts and offerings flowed into this general treasury. And that it might have this common aspect and general influence, the Bishop of each Diocese was placed in charge of it; to be allotted and distributed under his direction and according to his judgment, for the maintenance of the ministry and other ecclesiastical objects. Here, then, was an endowment; the best which, under circumstances, Christians could make. There were days of persecution, when such concentrated or tangible property as landed reservations, for instance—as is unhappily the case in a more advanced state of Christianity—would very speedily have been seized upon, to gratify the spite of pagan priests, or to satisfy a private cupidity.

The case was different when the emperors became Christian, and Christian influence, from the vastly increased number of its adherents, was extended far and wide. Then gifts and offerings were proportionally larger, and the ancient rule of maintaining religion by specific appropriations of a tenth, or even more, not only came to be universally acted upon amongst Christians, but received the sanction of law, and was made binding in a fixed and unalterable way.

It is a great mistake to suppose that the State, or Kings, or others in authority, originally *imposed* tithes upon the property of individuals; Kings and the State only sanctioned and confirmed what people, conscientiously acting upon a Divine rule, imposed upon themselves. And so in England, at the Council of Calenth, held A. D. 786, the men of property in the nation with one consent made and solemnly ratified this scriptural and standing appropriation for the maintenance of religion; and they bound themselves by the most solemn imprecations never to take or retract what had been so dedicated. And as to the practical grievance of which, it is asserted, the institution of tithes is the cause, it can be such only to the *proprietor* of the land; to the *tenant* it cannot operate in this burdensome way. He obtains a reduction of rent in proportion to the amount of tithes paid. Were no tithes chargeable upon the land, the annual rent would be just so much more; so that the grievance, if any, must be laid to the account of the landlords, and not to the fact of the existence of tithes.

In spite of the outcry against state endowments, we find continually, even amongst their opponents, a sanction of, and practical acting upon, the principle upon which they have been formed. Suppose they desire to convert the heathen, they do not, in sending missionaries amongst them, leave the cause of truth to its own merits, and have it worked out by the voluntary appreciation of its excellence on the part of those heathen; but they form a common fund—an endowment, as it may be called—from which such missionaries are to be maintained. Nor is the case materially different in sending forth missionaries to a land, or part of a land, professedly Christian, which has been long—like many parts of this new world—without the means of Grace, and which has fallen into a state of spiritual negligence and indifference. The sense and appreciation of religion is there not wholly lost; but is it strong enough to ensure its voluntary maintenance? Is its worth and importance so esteemed as to urge people to self-sacrifices in order that it may be sustained? Is the farmer moved, as a general rule, to apply any specific portion of his crop, or the professional man or artisan of his earnings, in order to secure this priceless boon? If not, do we wait until the disposition be fully formed which will ensure right appreciation, and therefore a full support of the Gospel? Or does not experience, and all the teaching of God's Word, warn us against such a delay, as creating a greater hardness of heart, a stronger indisposition than ever to those solemn realities and everlasting interests?

The real convictions of people upon this great question are thus often permitted, indirectly and perhaps unconsciously, to escape. Besides, it is a general admission that we should never get on, in law or jurisprudence, or in the commerce of life, without the application, in some way and to some extent, of a moral and religious restraint. We are obliged, in many things connected with the transactions of life, to rely upon the force of conscience; in many cases, to depend upon the solemn importance attached to an oath. An oath means, as all know, a calling God to witness to the truth of our allegations, and virtually the imprecation of His curse upon us if we state what is false. But where would be the meaning and efficacy of an oath without a religious conviction? How soon would its solemnity disappear, and itself become a mere name and formality, if there were no engrafted religious belief? We depend, then, as a community and as a people, upon the value attached to religious obligations; and upon us, as a people, rest, accordingly, the responsibility and the duty of causing such obligations to be taught, and urged, and deepened, and strengthened, and

diffused. And to effect this, we are surely not to depend upon individual impulses or a voluntary beneficence ; we must employ our resources as a people to uphold and extend them.

Now, if the rule of sustaining the Church in England, adopted and acted upon from time immemorial, cannot be controverted as to its Divine origin, moral soundness, and practical benefit, we shall think it only natural and dutiful that she should have sought the perpetuation of that rule, in principle at least, to the colonies she planted. It was clearly competent with Great Britain, in making grants of land in any new country, confessedly her own, as bought with her own blood and treasure, to have annexed to the gifts of such lands to settlers, or even to their purchase, any condition she pleased. In doing what she would with her own, she might have required that they should forever have paid the tithe of their produce to the Church ; and had she done so, there could have been no reasonable ground of complaint. Had they *purchased* this property from government, the amount of purchase-money demanded would have been less in proportion to the cost of the condition affixed ; if it were a *gift*, the cause for complaint at the existence of such a condition would have been even less real.

The British government, at the first settlement of Upper Canada, desirous of maintaining in some form the ancient principle of supporting the Church, adopted a course more likely than any to remove even the shadow of a grievance. They set aside the system of tithes altogether, as one that had already awakened prejudices—very groundlessly, as we think—in the mother country ; and they adopted, in its room, an appropriation of land equivalent, as it was deemed, to the ancient tithe appropriation. In lieu of the *tenth of the produce*, they assigned for the maintenance of the Church *one-seventh of the lands* of the newly acquired province. And to establish in the minds of the people, as far as possible, the spirit and meaning of this appropriation, they originally deducted this one-seventh from every lot of land made over to the settlers. Yet, rather than break in upon the integrity of these respective allocations, the reservation for the Church was distinct and by itself. Every seventh farm, or lot, in a township was set apart for this sacred purpose, instead of the seventh of individual farms ; yet, in the Deed from the Crown, it was expressly stated, that such a reservation was made out of every lot of land so deeded, but, instead of being deducted from the individual's farm, it was fixed upon such and such a lot, or farm, set apart entire for the Clergy.

Adherence to an ancient and recognized rule of sustaining the Church, prompted originally this reservation ; but another prominent reason would affect the Government of the day. The well-endowed Roman Catholic Church of Lower Canada, would naturally cause them, in dividing the Provinces, to establish some similar provision for the Protestant religion. And, accordingly, the reservation was so made for the support of a "Protestant Clergy." An unfortunate term, in this instance, we are willing to admit, because it has been made to comprehend so many religious bodies of different and conflicting tenets ; but not an unnatural one at the time of its then application.

Many circumstances would conspire to render this appropriation for the Church of little practical value for many years. The population was thin, and the country settling but slowly. Lands were abundant, and people would hardly take a Clergy lot on lease, when freeholds were attainable for little or nothing. But this was an evil which time would surely, if not speedily, correct. They came to be sought after gradually, and a small amount of revenue was derived from them ; and in 1819, a Corporation, composed of the Bishop of the Diocese, and a certain number of clergymen and laymen, was established for managing and conducting the Clergy Reserves.

This acted as an alarm-bell ; and Church dominancy, though in the far future, soon became the war-cry. The first opposition came from the Kirk of Scotland, in the shape of a claim advanced by them to a share of the Clergy Reserves. The plea by which this claim was supported, was mainly, if not exclusively, the fact, that as they were recognized as an Established Church in a portion of the Empire, that recognition should be extended to all the Colonies in which Scottish settlers might be found. We can hardly, however, admit the strength or validity of this plea, when it is recollected, that, after a long and sanguinary conflict, the establishment of Presbyterianism was conceded in Scotland, and that the Act of Union was founded upon this concession. But the Act of Union was not, in its provisions or workings, to have force outside of Scotland proper : it was never construed as interfering with the rule, that the Sovereign of the Empire must be of the Episcopal persuasion, and crowned by Episcopal rites ; or that the Chaplains of the Army and Navy, in which there would be Scottish soldiers and Scottish sailors, should be exclusively of the Church of England. These last might with as much reason be claimed for the Scottish Kirk, as the privileges of an establishment all the world over, wherever British rule was

recognized; and that every endowment for the support of the Clergy in the colonies must necessarily be shared in by them. The terms of the Act constituting the Clergy Reserves, certainly bear out no such interpretation; but directly assume that none other than the Clergy of the Church of England were meant. By that Act special provision was made that Rectories should be established according to the regulations of the Church of England; but there was not a word—as would have been natural had the endowment of Scottish Presbyterianism been intended—regarding allotments of land for ministers of this persuasion. But law sometimes receives strange interpretations; and, without the detail of reasons which might satisfy the sceptical, or give ease to the conscientious, the Crown officers of England, in 1829, gave it as their opinion that Ministers of the Church of Scotland could legally share in this provision! It would have been unfortunate, as respects any practical benefit from this opinion, if the Governor and Council of Upper Canada had allotted, as they were legally empowered to do, the *whole* of these lands to the endowment of Rectories of the Church of England. This, at least, would have been a practical illustration of the glorious uncertainty of the law.

But the flood-gates were now open, and the tide rushed on. The contest soon became more general; for all who bore, by courtesy, the name of *Protestant*, began to consider themselves entitled to a share of a property allotted to a Clergy under that comprehensive designation. In the hot race for the plunder, there was no stopping to ask who were recognized as *Protestant* sects at the time of the passing of that Act; and more than this, what was the legal sense in which the term *Clergy* was then uniformly employed. If law and usage should recognize many as "Protestants," both would be against the recognition of them as "Clergy." But no matter. There was a broad case at least for disputation, and there was no lack of political adventurers to try their luck in this tempting field for party strife. But it was found hard, by any show of equity or law, to substantiate or build up individual cases: it was harder still to agree upon anything like a fair or satisfactory division of the Reserves; for there were many, it was discovered, assuming the Protestant name, who were in tenets as in origin so new, and in numbers so insignificant, that it was impossible to include them in any such distribution. This difficulty, at an early stage of the controversy, led to the proposition in the Provincial House of Assembly, that the Clergy Reserves should be diverted entirely from their first and sacred object, and applied to education—education, of course, uninfluenced by clerical

interference, and unmixed with religious teaching; an education merely for this world—one which would qualify men to be keen speculators for the goods of earth, and cunning assailants, too, of the inconvenient restraints of a Gospel morality.

This was, at last, the favorite scheme; and it gained favor, mainly because its adoption was the most likely way to exclude the religious jealousy which would follow, in case a partition should be decided upon. But if it acquired popularity, it was because no due or religious consideration was given to the reality of the great sin of alienating to the service of the world, what had been solemnly given up to the cause of God.

But there was enough of public virtue, and of fundamental piety in the land, to effect the rejection of this sacrilegious project. The House of Assembly—as a too general rule, the creation of popular whim and caprice, rather than of a sound public opinion—did now and again pass such a measure; but the Legislative Council, who were under no such popular control, and were composed of men from the better and more educated classes of the country, uniformly threw out this proposal for confiscation.

And so matters continued until the Union of the Provinces; when to secure the harmonious working of this perilous measure, it was considered indispensable that a settlement of the Clergy Reserves' question should be made, so decided and final, that its resuscitation—with all the new elements of strife from the direct antagonism of Romanism and Protestantism, brought about by this Union—would be impossible. It was, therefore, decided by the Provincial Legislature, a little anterior to the Union, that the Clergy Reserves should be re-invested in the Crown—a measure founded upon the belief that a division of the property could be made by the Imperial Parliament, with more prudence and justice than could be ensued amidst the heat and strife of local legislation.

Preparatory to any action upon this question in the mother country, it was agreed that the legal opinion of the judges should be taken as to the extent of interpretation, which might be given to the term "Protestant Clergy;" and after a short deliberation, they came to the conclusion, that it could legally be construed to include Ministers of the Church of Scotland, and even teachers of other religious denominations! This was a subject of great amazement to a large body of single-minded Churchmen, both in and out of England; begetting the unwilling apprehension, that party politics, or the desire of party compromise, could give a coloring to the sober and solemn decisions of justice. A Bill was soon after passed—3 and 4

Victoria, chap. 78, by which one-half of the Clergy Reserves unsold, should be placed in the hands of the Government of Canada, for application to the moral and religious instruction of the people of all religious persuasions; and one-half divided between the Churches of England and Scotland, in the proportion of two-thirds to the former, and one-third to the latter.

The Church of England in Canada had certainly no particular cause to be satisfied with this adjudication of the long-vexed question; but, being now the law of the land, it was accepted as a large sacrifice to peace, and because no future contest upon the subject could now, they fondly believed, arise. The terms of the Statute begat this hopeful impression, for it was expressly stated to be for "the *final settlement* of the question of the Clergy Reserves;" and that it was so judged, not only by friends of the Church of England, but by many of her political opponents, is evident from the language of Mr. Price in the Legislative Assembly, in 1846. On a question of executive management, he expressed himself as "deprecating any further legislation, as likely to endanger that settlement which had been considered final; that peace had succeeded the long and fierce conflict; that the country was settling down in the hope that agitation on that subject was at an end; and that thus one great source of heart-burnings and mutual recriminations among the religious bodies, would be at once and forever lost in the oblivion of the past." Yet, the same Mr. Price, in 1850, introduced into the Legislative Assembly, a series of resolutions, which after some discussion were carried—praying her Majesty to concede to the Legislature of Canada unrestricted control over the whole property of the Clergy Reserves!

Had there been no manifestation of positive pecuniary benefit from this property—no evidence that an income to any Church, or religious body, could be derived from it; the Clergy Reserves' grievance would probably never have been revived again. But, in 1845, it began to be discovered that these lands were becoming productive; and that the revenue accruing to the Church of England from her share, was enabling her to extend her ministrations, and assume the responsibility of self-support. Four or five vacancies, during the previous eighteen months, had occurred; and the Bishop of Toronto, on filling them up, applied to the Governor-General to have the Incumbents placed upon the list of the Clergy paid by Government, at the usual stipends. This was refused; but as soon as there was a fund from the Reserves over and above what the Government by an arrangement with the Society for the Prop-

agation of the Gospel, were pledged to pay, then the incomes annexed to vacancies, as they occurred, were allowed to be charged upon that Surplus Fund. This fund was found to have increased shortly after to the extent of 8 or £10,000 per annum; and in consequence, several new missions could be opened, as well as the Society for the Propagation of the Gospel, in a good degree, relieved.

Had these facts not existed, we probably should not have heard another word concerning the Clergy Reserves. But when it was perceived that the Church of England was working her way into new townships by the opening of new missions, and that mainly through the means derived from her share of the Clergy Reserves, the tocsin of war was sounded, and the cry raised once more of annihilation to this religious endowment. Another circumstance arose to favor this revived agitation. That disruption had recently taken place in the Church of Scotland, which ended in the formation of a separate communion, styled the Free Church; and, however, unnecessarily, or unaccountably, this controversy extended to the Colonies. When the same disruption took place in Canada, and when the larger body of seceders came to regard the smaller body of adherents to the Scottish National Church, as invested with a share of a public endowment, from which, by their separation, they voluntarily excluded themselves, jealousy, combined with the heat of religious animosity, led the members of the "Free Church" to seek the overthrow of the settlement of 1840. Where no modification could be entertained by a party who professedly abjured at the outset, all State endowments and aid, it was not unnatural that they should attempt the entire destruction of that provision for religion, by which their rivals were so much benefited.

This, too, was a happy opportunity for the numerous class of political adventurers, who are to be found in every country: and who must have a capital to work upon, in the shape of some popular project or grievance, however visionary or unsound. The question of the Clergy Reserves—with which there could be associated the threat of a religious despotism on the one hand, and the charm of religious equality on the other—was just the one for the parliamentary aspirant to seize upon with avidity. And the lure was also a catching one, that the appropriation of these Clergy lands to ordinary education, would serve to relieve the people from a considerable burden of taxation, for the support of their common schools; nor was it beside the case, that the township and county superintendents of schools, who were, in many instances, dissenting ministers, would derive a larger stipend from this source, could

they be thrown into the common fund for education. It was, therefore, a very common-place exercise of worldly wisdom to endeavor to effect the transfer of the revenues of a religious endowment into stipends, under another name, for themselves.

These combined circumstances, however wickedly and unjustifiably, accumulated strength and importance to the renewed agitation regarding the Clergy Reserves. Political capital was made to abound on the one hand, and the lure of interest acted on the other; and this, connected with the alarm which can be thrown into simple minds, by re-awakening the ancient cry of danger to religious liberty, easily produced that amount of outward pressure, which would warrant the Parliamentary aspirant in bringing it more formally before the public.

In correspondence with this feeling—created by means so unprincipled, and on grounds so little to be respected—we can hardly wonder that the Address to the Queen, moved by Mr. Price, in 1850, was carried. The question of the ultimate alienation of the Reserves to secular purposes, was not mooted in this Address; but that was the covert design. When once in the hands of the Parliament of the Province, their destruction as a religious endowment was considered to be certain.

This Address was duly forwarded to England; but for more than twelve months no action was taken upon it by the British ministry; and when, in February, 1852, Earl Grey was preparing to bring in a Bill in correspondence with the prayer of the Address, the Whig Cabinet gave place to the Derby Administration. In the mean time, too, the Parliament of Canada had been dissolved; and the return of members at the close of the year 1851, was found to be much more favorable to the Church and Conservative view of this question, than the previous Assembly had been. Yet, in October, 1852, an Address to the Queen, similar to that which had been adopted two years before, was again passed by the Legislative Assembly—the members from Upper Canada being nearly equally divided, and the question being carried by a large majority of Roman Catholic votes from Lower Canada.

This second Address was promptly transmitted to the Home Government; but the views of the Administration, of which the Earl of Derby was the head, were conservative and constitutional upon this question; and in answer to an inquiry from Sir William Molesworth, Sir John Pakington, the then Secretary of State for the Colonies, expressed it as the determination of Her Majesty's Government, not to disturb the existing settlement of this question, though they were willing to sanction the correction of any partial defects of the measure, as regarded

an inequitable or unfair distribution of the funds arising from the Reserves.

Not long after, however, this truly conservative administration was overturned by a combination without parallel in British history, and the new government lost no time in signifying to the authorities in Canada their intention to introduce, and, if possible, to carry, a Bill, in accordance with the prayer of the address which had lately been forwarded by them. This Bill—virtually a measure for the spoliation of the Church in Canada—was introduced into the House of Commons in February last, and was fully and ably discussed both there and in the House of Lords. On the conservative side, in both Houses, there was an array of facts and arguments, which was only met by the plea, that, as self-government had been fully conceded in Canada, it would be invidious and dangerous to exclude from the control of that powerful colony so important a question as the disposal of the Protestant Clergy Reserves. This feeble and miserable plea was assailed from both sides the Atlantic—as the documents at the head of this article will show—with a power and clearness that ought to have brought conviction to every honest mind; but a selfish, worldly policy, a cowardly truckling to party threats, was too much for the godly principle upon which the whole constitution of England is constructed. Argument was of no avail, and the Bill, conveying to the Legislature of Canada—a mixture, be it recollected, of Roman Catholics, Dissenters of all persuasions, and men of no belief—the absolute disposal of the property of the Church of God, was finally passed. Amongst the supporters of this godless measure were several prelates; but this fact is best stated in the words of the late Charge of the Bishop of Toronto: “The most revolting and melancholy feature of the proceedings,” observes his lordship, “and which, in the end, may prove far more disastrous than even the confiscation of the Clergy Reserves, was that of beholding nine Bishops out of nineteen (the numbers present in the House of Lords) voting for the destruction of the temporal support of a branch of that very Church which they had vowed in the most solemn manner to cherish, preserve, and extend; and handing over three Dioceses, embracing a space nearly as large as the half of Europe, to the tender mercies of the Church of Rome. Were these Bishops to live to the age of Methuselah, they could never atone for the iniquity of this sacrilegious vote.” It will be well if they who have sown the wind shall not reap the whirlwind!

In reviewing this question, we are struck with several facts, which it may be as well to condense:

1. The folly manifested by the British Government in the

concessions which, in defiance of the simplest interpretations of law, they have successively made to the opponents of the National Church in Canada. Had they assumed, at the outset, the dignified responsibility—as it was, undoubtedly, a solemn duty—of deciding upon this question; of meeting absurd and groundless claims with peremptory denials; and overturning pleas of right by the simple presentation of the broad facts of constitutional law, there would soon have been an end of the conflict. The Church, in the interval, by the maintenance of her just position, would have grown, and soon have become strong enough to put down, through her physical might and inherent moral power, every attempt to shake her visible foundations.

2. The extreme weakness of the arguments on the side of the opponents of the Church, which there appeared no desire on the part of the British Government to controvert. The right assumed by the Canadian Legislature to a control over, and absolute disposal of, the Clergy Reserves, seems to us to have been conceded with an unaccountable and ill-considered facility. The right to legislate upon this endowment by the Provincial Parliament, as we read and understand the Act that constituted it, is extremely limited; it extends only to matters of detail, and touches not the principle of the question involved. The Provincial Legislature have, by that Act, the power to “*vary and repeal*” the provisions touching the Clergy Reserves. That is, they may “*vary*” the appropriation of a *seventh* to a fourteenth, or any inferior or superior proportion; while to “*repeal*” can go no further in its meaning than to cause the whole system of such appropriation to cease. It was not unnaturally contemplated, that the time might arrive when it would be no longer advisable to make these allotments for the support of the Clergy. But no man in his senses could suppose that the power to “*vary*” meant, for instance, power to transfer from a Protestant to a Romish Clergy—from the Church of England to Universalists—from religion to railroads! And with regard to “*repeal*,” who can fancy that it was ever intended that the local Legislature should have power, from this, to sequester glebes and endowments specifically made to particular churches or parishes; to permit them to enjoy such for a generation on an incumbency, and then to hand them over for the support of a Common School or a House of Industry? The idea is preposterous; and the Judges of England in 1840, however exceptionable their decision was upon the meaning of “*Protestant Clergy*,” were clear and constitutional in the interpretation of the terms “*vary and repeal*.” “*We are all of opinion*,” said the Judges, “*that the effect of the 41st section of the*

Statute is *prospective* only, and that the powers given to the Legislative Council and Assembly of either of the Provinces, cannot be extended to affect lands *which have been already allotted and appropriated* under former grants; for the manifest import of the 41st section appears to us to be limited to this, viz: 'the varying or repealing the provisions respecting the allotment and appropriation of lands,' and not to comprehend the 'varying or repealing allotments, or appropriations *which have been already made under provisions of the Act*, while such provisions continued unrepealed and in full force.' *The provisions of the Statute of Wills might be varied or repealed, without affecting the devises of land already made under it.*"

3. The pliant admission by the British Government, that the Canadian Legislature have a right to the disposal of the Clergy Reserves, as being a Colonial property. We ask how that can be a Colonial property, which was acquired originally by conquest, at the expense of the blood and treasure of the British Empire, and which was so acquired before there was a single Protestant inhabitant in that portion of the Colony in which the disputed property lies. Moreover, after the conquest of that Colony from the French, the native North American Indians were regarded to a certain extent as proprietors of the soil in Upper Canada; and the lands which were considered to be rightfully possessed by those natives, were actually purchased from them by the British Government, and they are to this day, in part at least, being paid for by annual presents from the Imperial Treasury. It is most unreasonable, then, to affirm that the Canadian Legislature have any just control over a property acquired by the British Government, independently of them, both by conquest and purchase. If the right of the Colonial Legislature be conceded in this case, it could be hardly resisted if they should demand those numerous and valuable portions of land throughout the Province, which are reserved by the Crown for fortifications and other public purposes. These are of no inconsiderable value; in many cases they are unemployed, and held reserved for any special object which the course of events may render desirable or necessary; and not unfrequently the inconvenience of such reservations to local interests is complained of. The alleged discontent that would prevail in Upper Canada, should the required provincial legislation upon the Clergy Reserves have been resisted, has also been adduced as an argument for their total surrender to the local authorities. But this, we contend, is most perilous ground upon which to make such a concession; as establishing a precedent which would unsettle the title to

all property that had originally been the grant of the Crown. On this principle, we should have the three millions and odd of acres of land in serious jeopardy, which have been granted to loyalist refugees, militiamen, discharged soldiers and sailors, and oftentimes to individuals without any well understood claim to the gift.

4. We are struck with the moral weakness, not to say moral iniquity, of leaving to this or that Canadian Legislature the power of disposing of a property, which was intended for the best welfare of British subjects in that Province through all time. We contend that, on no ground, are the Clergy Reserves the property of the present inhabitants of the Province; they belong, if the matter of right is to be thus shifted, to the people of the Empire at large. Canada is receiving continual accessions of population from the Mother country; and those emigrants have certainly a right to every existing privilege in the Colony. How arbitrary, then, is it in the parliament of the present generation of people in that Province, to make laws and statutes which would rob of their inherent rights and privileges, the millions of their fellow-subjects who may yet desire to possess them; to deal thus summarily with an inheritance, which belongs as much to posterity as to themselves? The Clergy Reserves are, emphatically, an entail—stamped and bound as such by the most solemn pledges and engagements; and it would be in the last degree presumptuous and unrighteous to exercise such a fraud, and inflict such a palpable injury upon posterity, as to destroy that entail.

But we have nearly done with this subject, and with the saddening detail of the ruthless blows on the one hand, and the heartless discouragements on the other, which our sister Church in Canada has been made to experience. If she has survived this cruelty, and lived through this neglect; if she has even grown great and strong under all this persecution and depression, she has hardly to thank those who, when they should have been her protectors, looked coldly on her struggles, and claim it may be the merit of her defiant prosperity. But the climax has not yet been reached; the final spoliation has not yet been accomplished. The property of the Church in Canada is at the disposal of her foes, and it is hard to say how they will use their victory. There are many wills and opinions, and some wavering and relenting, as to its final application; some lingering respect for the law and equity of the case; some qualms of conscience as to the sacrilegious gift to the world, and its profanities of what had been solemnly dedicated to God. And there is a party concerned in this final issue,

who may be moved by interest—let us hope that they will also be urged by principle—to guard the foundations of piety, and protect the heritage of Churches from the faithless spoiler. The Roman Catholics of Canada have a vast stake in this issue; and the Protestant Clergy Reserves are as nothing in value, compared to their own rich endowments. The preservation of the one will be the best security for the other; for the indications are not doubtful or indistinct, that the destruction of the Protestant Reserves is but to pave the way for the larger demolition of the Romish endowments. The party who urge on the first plunder, are candid enough to proclaim where the next blow will be struck; so that the menaced on both sides will be wise to unite in one broad conservative phalanx against the ungodly aggression. A strong opinion, with a right decision, may be the harbinger of long religious peace to Canada; but a participation by the members of the Romish faith in the onslaught against the Church of England, will evoke a conflict which may not be terminated without blood, and which must terminate in the ruin of all that has been set apart for the temporal maintenance of religion.

But in the possible event of the loss of her rightful heritage, what, we must ask, are the prospects of the Church in Canada? That they are not desperate, we can hopefully and confidently affirm; but her struggle will, nevertheless, be a long and hard one. Amongst the wealthy she will raise her head, and exhibit her beautiful proportions; but in the poor lone places of the fresh settlers' sojourn, they will ask in vain, because they cannot themselves maintain, the ministrations with which the holiest associations of their childhood have been intermingled. We shall have the rich daintily fed with spiritual life; while the poor must famish, or feed on husks far away. God's Church in Canada will, doubtless, be respected, influential, and powerful; but her benign principles will not penetrate to lanes and alleys, high-ways and hedges, nor leaven, as they should, and mould for good, the masses of the community. As here in the United States, she can have no nationality; and though always a bright fertile spot, yielding shelter, and food, and fresh fountains, her place will be as it were in the desert—want and desolation around her.

Such, we know, is not the destiny of God's Church upon earth; but if here, in this new world, we are not to witness the realization of her promised strength and universality, we cherish amongst our faith's brightest visions the coming day, when the believers of "one heart and one soul" shall verify the stone cut out without hands, becoming a great mountain, and filling the whole earth.

ART. IV.—SIGNS OF THE TIMES.

A Circular Letter from the Presiding Bishop, containing the Sentence of Deposition of the late Bishop of North Carolina.

A Memorial from sundry Clergy, presented to the House of Bishops in General Convention.

It was certainly a remarkable sign of the times, that the idea of peace, was the prevalent one, in the late General Convention. An attempt has been made to account for this, on grounds as meagre as they are unworthy. And we only regret that the pulpit could ever have been employed, to attempt to explain on grounds of the lowest human policy, what we believe to have been the work of the Gracious Comforter. The sermon to which we refer, and about which, we do not care to speak more particularly, reads a good deal like Gibbon's Chapter, explaining the vast progress of primitive Christianity.

Nor did this idea of pacification find its only field within the limit of our own Church. It looked outward also. It was at work outside the Convention, as well as in. It expressed itself internally, in the stand taken in the Sentence on the late Bishop of North Carolina, against those outrageous attempts and claims of the Papacy, which have been the great cause of all our schisms, the great hindrances to the godly concord of the Church. It found its expression from outside, in the Memorial to the Bishops, which has already been made public in some of our Church Papers, and will be found on the pages of the Journal. The object of that Memorial, was to see whether some steps could not be taken, toward a pacification of Protestant Christendom. What will come of the effort, time alone can show. We neither commit ourselves to nor against that Memorial. The object has our hearty God speed, *salvâ Ecclesiâ.*

Another document had been drawn up, which was intended to be presented to the Bishops, but which was not laid before them. It was anticipated first by the Sentence, and next by the Memorial. The former of these led to just such a distinct declaration of our position towards the great schism-causer of the Church, as it was intended to secure. The latter led to the appointment of a Commission, who will be compelled to

say to the next General Convention, whether anything can be done; and if, in their opinion, anything can be, then what.

The document referred to, however, contains such valuable suggestions and considerations, that we have willingly acceded to a request from the person who was to have presented it, to lay it before the Church. In doing this, it is perhaps hardly necessary to say, that we do not adopt all its views *in toto*, any more than the person above referred to, does. It will not detract from the interest with which it will be read, to say, that though we are not at liberty to give the author's name, it is mainly the work of an esteemed layman in the Church of England, who has been occupied in diffusing information on the Continent concerning our Anglican Church, thereby taking the first steps toward a Union of the Protestant world; and who in correspondence with friends here, proposed that our Church, as free and unhampered, should move in the matter, at least by holding out an olive branch, in the expression of a wish, that divisions might be ended.

STATEMENT.

The Church Catholic, founded by our Lord and His Apostles, has always been under the spiritual direction of Bishops, Priests, and Deacons. Each Church has been governed by its own diocesan Bishop, and his rule was exercised in early times, and ought always to be exercised, in concert with the Presbytery, and the whole congregation of the faithful. From early times contiguous Dioceses have been connected together into one Province, and Provinces into Patriarchates. The Church seems freely to have adapted its organization, and divided and combined its Dioceses and Provinces as circumstances required, imitating at first the civil divisions of the Roman Empire, and afterwards when that empire was broken up, forming itself into national Churches.

The business of the Church was transacted in deliberative assemblies, in the Diocese for ordinary local business, in the Province for the consecration of Bishops, and in this and larger districts even to the whole world, for the healing of schisms, and dealing with heresies as they arose. In these assemblies, the power of the Bishops appears to have increased, and become predominant. The power of the Bishop of Rome also increased rapidly, and when the Roman Emperor professed Christianity, the Church acquiesced in his assuming large powers over her assemblies.

The Churches of Britain and Ireland appear to have existed from very early times, and not to have differed in their constitution from the rest of Christendom. The Bishops of the former are mentioned as having taken part in Councils on the continent. When nearly the whole of Britain was overrun by the Saxons, Christianity, which had been but feeble, seems to have perished in the greater part of the Island, and was renewed in the South of England by missionaries from Rome, and in the North by missionaries from Ireland. The Church of those Islands, therefore, is connected with the aboriginal Church, as well as with the continental Church. The Church of those Islands sent forth the light they had received, by zealous missionaries, Ireland to France, Switzerland, and Italy; England to Germany and Northern Europe, and so gave testimony to the intercommunion between different parts of the Church Catholic. After many times meeting in General Council, and acting in harmony together, the Patriarchate of Rome became estranged from the Eastern Patriarchate, and a lamentable schism ensued.

In the arduous struggle of the European Church to civilize barbarian conquerors, and especially when learning was at its lowest ebb, it is not wonderful that primitive rights were forgotten, that novelties were introduced, and that it became impossible to distinguish forged documents from true. The Church, therefore, emerged from the darkness of the tenth century very different from what it was before. At this time, too, the greater part of Europe had ceased to understand the Latin language, in which nearly all the religious services of the Western Church had been very naturally performed. Hence, a duty arose, which men were slow to see, of translating these services into the vernacular. Nor is it strange that the relations between the Bishops, Clergy, and Laity had changed; that the power of the Presbytery was lessened; and that of the Laity lost. In times when the clergy are ill educated and the laity not educated at all, it follows of a necessary consequence, that power, and more especially spiritual power, is concentrated in the hands of rulers. What we see now in uncivilized countries must have been the case, under like circumstances, with our forefathers.

The Church had no option but to strengthen itself in the same way that the State strengthened itself; and men sought, not merely as a matter of expediency, but of Christian duty, to meet the tyranny of the secular power by a closely disciplined and graduated hierarchy, of which the head was the Bishop of Rome; to which sanguine men looked as a refuge for the

oppressed, while they regarded him as the divinely inspired Head and Guide of a great Christian commonwealth of subject nations.

In time, that head became corrupt, and made common cause with princes to oppress their subjects, and traffic in the benefices of the Church. Nor was it better when Pope and King quarreled; for then the unhappy Christian people were driven to seek refuge alternately in one against the other, and the result was that the power of both increased.

After an interval of vigor and improvement, and of defense of Europe from conquest by Infidel powers in the South and East, a decay took place, through the luxury of the clergy, the pride of the Bishop of Rome, and the license of the mendicant Orders. Then came the great Papal schism, and towards the close of the fourteenth century men began to see that a divided Popedom could not control free thought, and that, but for the perilous use of temporal constraint, Christendom would be broken up into sects.

In the latter part of the fifteenth century, the extension of learning, consequent on the destruction of the Eastern Empire, and the invention of printing, added to these dangers. The corruption of manners increased; abuses in the Church, and, especially, in the Papacy and the higher Orders of the clergy, grew worse; pluralities and non-residence were so frequent and gross, that English Bishops (e. g. Wolsey) held *Sées* which they never seem to have visited, but left the administration to a Vicar, and the ordinations to an Irish or other foreign Bishop, as Suffragan. It is not wonderful that a body so tainted with abuse and unreality lost its hold over the popular mind.

In the fifteenth century the attempts from time to time made to heal the schism between the East and West finally ceased, and it henceforward became the settled policy of the Church of Rome to absorb into its own obedience the ancient Patriarchates of the East; and from the time when the Papal schism was healed, the schism between East and West became more bitter. During all these changes, and growth of evil, each National Church remained complete in itself, with its separate organization; and the Bishops, and others who composed that organization, were the legitimate descendants of those who first planted the Church in each country.

Up to this time, also, no considerable number of men had ever questioned the Episcopal form of Church Government, or the general traditional system of rites and usages of the Church Catholic; though a certain power of modification was always held to exist in each local Church. But at the time of the

Reformation men lost patience, and the abuses we have alluded to led them to destroy the outward framework of the Church, which seemed to them but a mass of abuses; and henceforward, the people of a large portion of Europe dispensed with Bishops and fixed forms of prayer; and because the Episcopate adhered in general to Rome, and Rome declined to translate its services into the vernacular, or to rid them of corruptions, the Apostolical Succession was in many countries cast out, and the people chose their own pastors, and established such rites as they thought necessary. In those parts of Europe which adhered to the Bishop of Rome, though considerable disciplinary reforms were made, the power of the Pope, and the principal corrupt developments of the last ten centuries, were formalized, and were completely established by the Council of Trent. While, on the other hand, in the rest of Europe, changes were made which far exceeded the limits within which reform had been thought tolerable for many preceding ages; and, in some countries, to an extent very perilous to the Faith, and to the permanency of the Truth.

England had never submitted unreservedly to the claim of the Pope to exercise an *imperium* over the independent nations and sovereigns of Christendom. Appeals to Rome had been regulated by royal power; Papal appointments had been resisted; the very rights of the Crown itself had been enlarged as safeguards against foreign cupidity; and the germ of the excessive power of the Kings of England over the Church is to be traced to those measures, though the policy which dictated them was not peculiar to England.

When Henry VIII destroyed the connection with Rome, this power of the Crown remained, and with nothing to balance it; and, as it consorted well with his dispositions, the abject state of the people, and the contempt into which the clergy had fallen, it was natural that he should attempt to establish a kind of papacy in the Crown. This was, in great measure, abandoned by Elizabeth, who fell back on an assertion of the ancient and inherent supremacy of the Crown, not unreasonable in itself, but exaggerated, as was natural, by the magnitude of the evil it was designed to meet—for the Pope proceeded, not merely to excommunicate, but to depose the Sovereign. As was natural, the supporters of the two claims construed each other's views in the most extreme way; and mutual persecutions and plots, real and fictitious, disgraced the reigns of the Tudors and Stuarts, and added to the hatred with which the Church of Rome and the ancient Churches of those Islands regarded each other.

It is not matter of surprise that, under these circumstances, a small portion of the population in England, and a larger in Ireland, were won back to the Roman obedience; and that a new diocesan Episcopal Succession was established in the latter country by the Bishop of Rome. To a great extent, the Reformation was a contest of private judgment against tradition and authority. No contest, however, can be completely or purely so, or can long remain such in any great degree; for experience shows that free inquiry and private judgment lead many minds directly to an humble obedience to tradition and authority; and that, on the other hand, tradition and authority, when men are *compelled* to submit to them, naturally provoke rebellion, and the most extreme and worst kind of private judgment.

The principles of the Reformation varied in different countries, and were not the same in the same places at different times. But we may attribute to it the general recognition among us of the duty of private judgment, and the right of free discussion on religious topics; the use of the Bible in the vulgar tongue, and its reception as the basis of our Faith; and the possession of a Service-book, as the means of correct and decorous worship, in which, as it is in the vernacular, each may take his part in a reasonable service; and which, firmly rooted in the affections of the people, guides their views continually to a right understanding of the truth, and is thus a most important means to preserve the continuity of the Church and its true Faith. Time has shown that the Anglican Communion has the most valid reasons to be thankful for these results of the Reformation.

But the freedom we now enjoy was not understood at first in England, where the Episcopate and the Royal authority, in league together, maintained the reformed Rites, and, for nearly one hundred years after the Reformation, very much of the ancient Discipline, by the aid of the secular power. As this was done with no gentle hand, resistance was provoked, on the part of those who had enjoyed greater license abroad, during the Marian troubles, and who desired larger reforms. The discontent increased, and connected itself with political questions; the claim for freedom in the Church agreed with the desire of freedom in the State; Orthodoxy went with Royalism. The Commonwealth was established; the Episcopate was put down along with the Crown; and men seemed to themselves to see, as the final result of the Reformation in Europe, a Church without Bishops—without a settled Order of public prayer—broken up into fragments—each following some new device

about the ministry or the Sacraments, and in some countries, as in Poland, falling into the most dangerous heresies.

It was during these troubles, or while they were imminent, that America was first colonized. The colonists brought their various religious views with them; the earlier settlers in Virginia established the Church of England; the Puritans in New England, and the Romanists in Maryland, established their own persuasions; as did also the Dutch in New York, and the French in Louisiana, in various parts of the country extending from thence—outside the English limits—to the borders of Canada, and in Canada itself. At first, these different communities, like the national Churches of the old world, maintained—with the exception of Maryland—an exclusive religion, each within its own territories. But the union of the different States into one great nation, the weakness of the religious bodies, through a general absence of endowment, and the predominance of the principles of religious freedom, have obliterated the distinctions, and we now agree that each body of Christians should maintain its own principles, develop itself as best it may, and live in civil harmony with the rest. In this view our Church acquiesces, but not without bitter grief at the divisions and errors which prevail among Christians.

It was during the same period of trouble, alluded to above, that the Episcopate and Prayer-book were restored to Scotland. They were imposed by the King, supported by persecution, became therefore odious to the people, were rejected by the majority at the Revolution, were connected, in popular estimation, with the fortunes of the House of Stuart, and have since been received by but a fragment of the nation.

From the middle of the seventeenth century, the principal non-Episcopal religious bodies of England and this country take their origin. Besides the fact of division, we have to deplore in them the loss of a duly appointed Ministry, and, through that and the absence of any proper Liturgical form, the discontinuance of any perfect celebration of the Holy Eucharist. In some or other of these religious bodies, we remark a denial of the validity of Baptism without immersion, in which opinion they are joined by a large part of the Eastern Church, and a denial of Baptism altogether to infants. Exaggerated views of the Divine decrees, tending to make men unaccountable for their sins; a denial of the necessity of Sacraments and of a Ministry, derived from a mistaken idea of the general efficacy of Divine Grace without means; an exaggerated assertion of the rights of Presbyters to the exclusion of Bishops, and of the rights of each separate congregation,—

these are some of the more remarkable tenets of the different bodies of Christians, which have been struggling with our Church in these States, and in England, during the last two centuries. When fairly considered, they may generally be traced to some partial exaggeration of the truth, or to some grievous abuse in past times. They are to us, therefore, at once a warning, and a reason for humiliation. During the last century and the present, various further divisions have taken place among the non-Episcopal bodies, and a very remarkable movement, which deserves to be specially noticed, occurred in the Church of England about the middle of the last century, and ended in the formation of a new body, having a very compact discipline well worthy of study, and claiming for some of its chief ministers, the title of Bishops.

Subsequently to these secessions, and to the trials which our Church was called to undergo in the war of Independence, and at the time that the national Churches of the continent of Europe were suffering from war and confiscation, a revival commenced in our Church and its sister Churches. The Episcopate was introduced here from Scotland and England, and the Church of England has sent Bishops to the different Colonies of that Empire. The Anglican Communion has now therefore, in all places where it has a rightful claim to establish itself, a completely formed and indigenous Ministry, and is rapidly developing itself further, to meet the wants of its people. Within the last twenty years in particular, while the strange errors of Irvingism and Mormonism have been developing themselves, the Church has made unusual progress in both countries, in additional strength to the Episcopate and Ministry, in learning, and in a general and hearty acceptance of the unchangeable laws of the Catholic Churches. And this improvement in tone, along with the corresponding improvement in numbers—for far more both of ministers and of people have joined the Church than have left it—we humbly hope, may be accepted as a proof that God is with us, and that He blesses those gifts, of His own of properly regulated private judgment and civil freedom, which at last compel mankind to respect the truth.

The principal religious bodies on the continent of Europe which had renounced the Pope, in those countries where they have not been put down by persecution, have proved but imperfect maintainers of the Catholic Faith. Over many of them the power of the crown has been great, and there seems to have been a lack of energy to contend against customs and laws, which reduced religion to a mere function of the civil govern-

ment. Such revivals as have been among them, seem to have subsided after a while into religious indifferentism, and philosophical skepticism. Besides the Episcopate of Sweden, already mentioned, Norway, and Denmark, and the Moravian community lay claim to the Episcopate; but it seems very doubtful whether there has been any true Succession in these cases.

If the settlement of Christendom attempted by the Council of Trent had succeeded, we ought in the last three centuries to have seen a decided, if not a rapid, adherence of Christendom to its Decrees—but this has not been the case. We consider, therefore, that we are not acting contrary to the rules of the Catholic Church, but obeying them, if we make a most marked difference in our respect for the Decrees of the first four General Councils, which all Christendom, with the exception of the smallest fragment, has accepted, and those of later Councils, especially of this packed Council, which have clearly never been sanctioned by Catholic consent. This is not the place to enquire closely what it may have been in the moral state of the times when that Council was held, in the calling of it, in its proceedings, in the manner in which its Decrees have been promulgated, added to, and explained, that has withheld from it the sanction of Providence. We take the patent fact of non-acceptance and failure, and on that we base our desire that the distracted state of Christendom might be considered by a new General Council.

This is ground at which no man has a right to take offense, who reveres the Constitution of the ancient Catholic Church, and deploras the fact that Christendom is disunited, so many communities which ought to be national Churches being split up into fragments, and all of them out of harmony with their brethren in other lands. When this is the case, the fathers of the Church ought to meet and meet again, and repeatedly; with calmness and patience examine the wounds of the whole Body, and endeavor by proper remedies—not by compulsion but by the exercise of free will—to bring together those who dispute, and to lead back all who have strayed unto the true Fold.

But we have other and more painful grounds for desiring a General Council. It is the misfortune of schism that religious bodies cannot live together in harmony. When they are true to their principles, in proportion as they are zealous, they must make converts. No one who values his duty can help drawing away his fellow Christians from bodies less safe, and less perfectly arranged, than that to which he belongs himself. On the one hand, a regard for truth seems to drive us all on to

greater disunion; on the other, charity urges us to sink our divisions and unite. The separated and disorganized state of Christendom, therefore, leads to much misery and heart-burning, and perplexes those who love unity.

But it so happens, that the efforts of the Church of Rome in this respect, produce a bitterness peculiar to themselves. It is not merely that those efforts are more extensive and systematic than those of other religious bodies. This, of itself, could be no fair ground of complaint; but they are in reality different from all other such efforts, for they seem to be based not merely on an assertion of the heresy of others, but on an absolute denial of the Christianity of all, save those of their own communion. For the most part, converts are rebaptized—and yet the exclusive system which modern Rome seeks to establish, besides its utter baselessness in Holy Scripture and primitive Church history, is contradicted by the present social state of Europe and America. For, the parts of Europe most obedient to Rome are not the most religious, tranquil, and prosperous; in many of them religion is maintained by the police, while the clergy are hated by the people as the tools of despotism. And we may point to this continent, to show that the power of the Pope does not thrive under free governments, and that those nations do not prosper, which have been kept by him under perpetual tutelage.

The plan of Rome is to absorb into itself, by degrees, all other bodies of Christians, whether old or new; and yet we find, while this is going on, that the communities which she condemns multiply and extend themselves; that they improve intrinsically; that they avail themselves of the freedom of the age, and that they stand without the aid of civil government. They do not pretend to be perfect. We speak for ourselves, and say, that we are sorrowfully and deeply conscious of our short-comings. Far from us be the spirit of boasting, and yet we cannot hesitate to say, that those who, like the Donatists of old, profess to be pure, and to be the only Church, will be found at last to have but created a schism.

Besides the general arrogance of tone of the adherents of the Pope, so much increased of late, we have to complain of the aggressions recently perpetrated on the Church of England. Acts which seemed only intended to keep together and support those who had adhered to the obedience of the Pope, do not appear to call for any remark from us. These, and the ordinary efforts which each denomination of Christians makes to draw those around them into their communion, though they may be schismatical, yet they are the unavoidable results of religious freedom. Neither, in a political sense, do we object to any appointment of

territory the Pope may be pleased to make. We have divided our Dioceses as we will, the Pope may do the like. This, again, is a consequence of religious freedom. If it is otherwise in England, that is the affair of the English. But what we object to and complain of, before all Christendom, is, the schismatical character of an act, which, however unimportant in other respects, proclaims in a way that cannot be mistaken, that our mother Church of England is no Church at all, and thus strikes a more deadly blow than was ever struck before at our whole communion. The Pope has not merely placed Bishops in new Sees, with new Dioceses, but he has pretended to abolish the old Dioceses, as if they were his own. The new structure does not so much concern us; but the abolition of the old is a stroke *at us*, as well as at the whole Anglican Communion; for we derive the Orders of our Bishops and Clergy from a Church whose Orders and Succession are thus held to be null.

It may be that we have not enough deplored the disunion which makes Christians enemies, who are fellow-citizens, and estranges from each other those who live in different countries. It required, perhaps, this heavy blow, this disgrace given us before the whole Christian world, to awaken us to a sense of our duty. But, now that it seems expedient that the Churches of the Anglican Communion should take some collective action, which we presume to call on them to take, on account of the injury done them by the Church of Rome, we feel compelled by charity to look beyond, and to take into consideration, the many divisions among Christians in this country, and the disorganized state of other lands; in short, to seek a remedy for the separation of East and West, and for the present imperfect condition of Protestant Communities.

Independently, also, of these considerations, we cannot but have an eye to the aspect of the times. We see that many run to and fro, and knowledge is increased; that new modes of conveying intelligence, and new dispositions for harmony and concord, are uniting nations. It cannot be that the advantages which God has thus vouchsafed, are intended merely for material improvement; God has another and greater purpose in them. If Christians will but trust each other in spiritual things as wise politicians and different nations do in secular and industrial matters, we may arrive at peace. We hope that, as God's providence is visibly binding together distant nations, so will He unite together His Church for the great work which is yet before her.

The readiest mode to produce harmony is friendly interchange of views. It is necessary that those now estranged should know each other; and when they know each other, it is

not unlikely that their very errors may be found to be a counterpoise, one to another, while each may learn moderation in stating their own views, from considering those of their neighbor. It is plain, also, that an assembly, composed of the best and ablest men from each country and each denomination, would have great weight everywhere. We cannot doubt that if such persons would search out points on which they agree, before they discussed those on which they differ, their authority would not fail to soothe and heal. Common sense, then, and sound reason concur with the advantages of the times to point out the Conciliar Institutions of the Primitive Church, which we began by explaining, as the only remedy for the spiritual evils around us. We call, therefore, on the Church of England and her daughter Churches to join us in taking such preparatory steps, especially in reference to the Protestant world, as may eventually lead to a General Council for the pacification of Christendom.

Should such a result ever be obtained, this Church, of course, must guard itself against the notion, that the Decrees of a General Council, whether concerning doctrine or discipline, would be binding on her without her own assent, signified in the usual legislative manner; or that the Synod which might thus be called should be considered as a General Council at all, until it had gained the general assent of Christendom. In saying this, we are but adhering to the established means of guarding the truth, and saving the inherent rights of independent nations and of national Churches. We do not at present pretend to define how a General Council is to be called. It is plain no good will result, unless there is a prevailing sense of the need of it, and a disposition to come to it in a spirit of fairness towards others, and with a deep appreciation of all the issues involved. If these feelings are absent, it will be as difficult as it is unnecessary to call a General Council; if they are present largely, difficulties of form will vanish.

Neither is it necessary to point out the procedure, or to detail more precisely the objects so desirable to be secured. It is enough that the last attempt to settle the troubles of Christendom utterly failed. We say not that the next attempt will succeed; but we know that we are seeking a remedy sufficient, under the gracious guidance and blessing of the Great Head of the Church—though it may be after many discouragements—to unite those who are estranged from each other in all necessary harmony and unity, to put down error among Christians; and to spread an united and missionary Church over the whole world.

ART. V.—RELIGION IN THE CHURCH AND IN THE SECTS.

HUNTER'S *Rise of Old Dissent*. London, 1842.

GAUDEN'S *Tears, Sighs, Complaints, &c.* London, 1659.

EDWARDS' *Gangræna*. *In Three Parts*. London.

Dr. SOUTH'S *Sermons*. Oxford, 1678.

EARLY life is apt to be the scene of a multitude of false impressions. The progress of time dispels many illusions and removes many prejudices. The spiritual vision of the young is like the physical sight of children, or still more like the perceptions of an eye that has just been couched. It is taken up with surfaces, and has not learned the art of correcting the reports of sense by the teachings of experience. It has no perspective, no measures of distance, no standards of size, no criterion of value. It is the dupe of appearances, and has no way of detecting the difference between the reality of things and their seeming. Discriminative vision, that superadds to simple sight a knowledge of the nature, and position, and relations of the objects it discovers, is the fruit of education; the education that comes by trial and practice, and that marks the steps of its progress by disappointments, defeats, and mortifications. The young child, or the man whose eyes are just opened after a life-long blindness, is most fascinated and impressed by glaring and lustrous objects, a daub of red paint, it may be, or a bit of tinsel. The most showy is to him the most precious; and that there are higher values and deeper utilities hidden underneath appearances of far less brilliancy and conspicuousness, is a lesson which he slowly learns afterwards, as time wears on, and the business of life brings him into closer contact with things, and his senses are, by reason of use, exercised to discern good and evil, and, by the misery of false reliances, and the incurable loss that results from equally false undervaluings and distrusting, he comes by degrees to distinguish things that differ, and approve things that are excellent.

We fancy that a pretty exact parallel to this is presented in the religious life. We look back, and we know that our opinions and estimates of its outward phenomena have, in the course of time, undergone a very great revolution. There are things of which we do not think so highly as we once did, and there are other things of which we think much more favorably. We are not conscious that our notions of personal religion have

undergone any material change. Our ideal of a Christian is much what it always was; but our views of the outgoings, manifestations, proofs, comparative attainments of Christian character, are *very* much altered. We have not reasoned ourselves into this change. It has come upon us imperceptibly and gradually. It is the fruit of experience. We have found our admiration and trust misplaced, and we have found our suspicion and doubtfulness equally misplaced. We have insensibly grown into the use of a new set of tests. We question where we once confided; we rely where we once suspected. What we once thought a beauty or an excellence, we have found to be a distortion or a pretension, the effect of some disease or disproportion in the elements of the life. It caught our attention at first from the very fact that it is abnormal, unduly prominent, and therefore conspicuous and showy. We took it for the life, and it is really but a counterfeit of life, or a vice of it. We might as properly find the signs of natural life in a St. Vitus' dance, or a wen, because they arrest and fix our attention sooner than the quietness and symmetry of health. To be sure, dead men are not subject to them; but then neither are healthy men. The outward jactitation or protuberance is the effect and index of some inward disturbance or superfluity; and the person is agitated or stands awry, because there is some inequality in the working, or disproportion in the mingling of the elements of its life. Thoughtful men, who cherish the spirit of serious religion in themselves, and love and reverence it in others, as they go on in life, do not grow more suspicious and uncharitable. Experience that is under the direction of love can bear no *such* fruit. It is a godless experience that renders men severe and captious. But they do grow more deliberate, and careful, and discerning, less affected by shows and glimpses, less apt to be carried away by sudden impressions or imposing displays. They enter more deeply into the saying of the Master, "The kingdom of heaven cometh not with observation." They learn that the most observable things are not the best—that the observableness of things, indeed, though boldly putting itself forth as an evidence of some special excellence, is very often the indication of an inward fault—is but an inward want of harmony and due adjustment, showing itself in an outward mal-formation or eccentricity; while, on the other hand, a tameness and ordinariness, which they have been wont to account a defect and a sign of poverty or spuriousness, are really the consequence and indication of a certain completeness, the effect of such an equal distribution and development of the powers of the spiritual

life as produces a naturalness, simplicity, and repose, which are adverse to display and conspicuousness, but are the true signatures of reality, and healthfulness, and perfection. We cannot, we think, read the life of our Saviour, without being led to notice how much his life was like that of other men, how little about it there was—what was supernatural in it excepted—to attract attention, and wonder, and applause; how much less visibly unlike he was to the openly wicked and worldly than the religionists of his nation and time; and how, on this account, he drew down upon himself the censure and contempt of the Pharisees, and failed to excite the awe and admiration of the populace. His religion had no pet, overgrown attributes. The piety of the Pharisees was a monstrosity. Where all the parts are equal, none seem to be big; but disproportion deceives the eye into an over estimate of magnitudes by mere violence of contrast.

Now, it is beyond dispute, we suppose, that the opinions of men lie at the root of their characters. All beliefs, living beliefs, of course, we mean, beliefs that are honestly and heartily held, that are more than hypotheses, and speculations, and passive consents, work and are productive. Their sap circulates in every part of the man, and puts forth the leaves and flowers of correspondent sentiments and habits. Hence, there is no form of doctrine that has not its own style of religion—a style that is not arbitrary or fortuitous, but the genuine offspring of its source, and showing its parentage in its qualities. A creed is a die, and living men are the coinage, and show in the image and superscription they bear, the impress of its face. If it does not impress itself, and multiply living copies in the sphere it fills, it is dead; it is only so many words, not alive by being taken up into a living human spirit, and held by its grasp in such close contact with its substance as to have opportunity to stamp its mark upon the yielding mass. The mixed multitude that hang upon the skirts of any form of doctrine, and are content to wear its name and livery, are not believers. The probability is, that they do not know what it is intellectually; and if they do, they keep it too far from them to feel its power. But beliefs, real, genuine, sincere beliefs, are powerful. The human soul is in their hands like wax. And the life, in its prevailing sentiments and ways, is the seal that testifies at once the pressure and the conformation. False beliefs will make false lives, some pretence of goodness, which is not a real goodness, but a fault sanctified by the authority of religion. And it is not necessary that a belief should be utterly false, in order to be an error, and produce the results of an error. A true

belief may be an error by being wrongly held. No belief is *rightly* held that is held nakedly and alone, that is not held with a due reference to the whole body of truth, and in harmony with all those other truths by which it is bounded and balanced. Nay, we may go farther, and affirm that a fragment of truth is not true, precisely, absolutely, that is. In the process of separation from the mass it is altered. Distinct truths are, if we may so say, kept in form by pressure, the pressure of other truths; and the moment they are drawn out of their place and set by themselves, they expand, and acquire such an unnatural enlargement as destroys their proper character and appropriate use. And a truth need not be wholly dislodged in order to experience this vicious alteration. Loosen it, let it have room to spread, and it will spread, and not only fill all the space it can obtain, but will acquire an expansive power that will crowd and displace the adjacent truths. Such an overgrown truth is partly a falsehood. *All* the exaggeration is a falsehood. Its trueness lies not only in its nature, but in its measure. The latter it has lost, and the former of necessity is vitiated. And now, if this falsified belief be a living belief, it will in the same degree falsify the life. The character will be not a true copy of Christianity, but a distortion. There will be something in it that ought not to be there, and something wanting that it ought to have; such an enlargement in one quarter as will give some one property in it an undue preponderance, with a correspondent contraction in another region. It will be a one-sided character, with some quality which communicates a predominant and characteristic tinge to it, such as ought not to be in a character truly Christian. And yet, for this very reason, it will be all the more noticeable and conspicuous, and will the more readily attract to itself the credit of exalted goodness, with unreflecting persons, particularly, with the young, with whom these partial forms of piety are likely to be in especial esteem.

The Church is the depository of the Truth, the whole Truth, of Truth in its entirety and symmetry, digested into a full and perfect orb, comprising the whole mystery of the Faith fitly joined together according to the proportion of the Faith. We do not mean to deny that the Church may distort and corrupt the truth, that portions of it have done so, nay, that at one time its whole body was involved in this sad unfaithfulness. But we say that such is not its nature. There is nothing in its original formation and constitution which should lead to such a result. No necessity was laid upon it. There was no primal defect or misconstruction which made this evil the certain and

inevitable attendant of its being. It is an accident, and not a fundamental quality. Hence, it may recover itself out of this fault, if it fall into it. For the fault is not a part of its being, but a disorder of its being, which it may throw off, and recover its health and integrity. It is different with a sect. Of a sect some error is the very core and foundation. Its error is con-nate. An error brought it into existence, and to its error its existence is tied. It exists for the *sake* of its error, and if you destroy its *error*, you destroy itself. To maintain some falsehood or another it came into existence; and if you abolish that falsehood, its reason and support are removed. To reform a sect, in any other sense than to bring it back to some original standard of profession, from which, in the course of time, it may have wandered, is impossible, is incompatible with its very nature. To reform it, in the sense of bringing it into conformity to the truth of Christ, is to destroy it, to reabsorb it into the Church of Christ, out of which it has causelessly gone forth. That, indeed, if there is any redemption for it, is to be its destiny. Every plant which my heavenly Father hath not planted shall be rooted up.

It matters not that this central error, as is often the case, was originally a truth, that it is still a truth partly, and was a truth wholly, till it was torn from the body of the truth to be the rallying point of a faction, an idol dogma, the centre of a system, when it was only meant to be one of many coördinate members, nor even that the sect itself originated in an honest purpose to recall some forgotten and neglected truth to notice, to vindicate the importance of some doctrine which had fallen out of its true place in the system of belief. The mistake lay in not attempting to resuscitate the slighted doctrine in the Church, but in going out of the Church to revive it by a special organization formed for its promotion and protection. The very thing changes in the hands of its unwise defenders, and ceases to be that which they designed to maintain. It is spoiled by separation and exaggeration. It receives an alloy which deprives it of much of its value and efficacy. And this corruption spreads itself through the whole system. Distort one truth and there is no truth that remains unaffected. The connections and dependencies of truths are too many and too intimate to allow one to be disturbed without disturbing all. In a sectarian theology, it is not only its central truth which is depraved by being made central, but all connected truths are depraved with it, we do not say fatally depraved, but we do say, depraved. A sectarian theology is false by a necessity, false throughout—that is to say, falsehood mingles in every part of it. And though

there be truth and saving truth abiding along with it, it is truth twisted and diluted, and that necessarily mars with the scars of its own wrongs and injuries the salvation which through the Lord's goodness it is still able to effect.

Mr. Maurice, in his Kingdom of Christ, has very ingeniously represented the various religious bodies which have sprung into being in modern times, as so many witnesses for individual truths, which, however, by being elevated into centres of theological systems, have lost their balance and become degenerate; while a Catholic Church, if its idea is properly developed, will contain all these truths, and by combining them in their proper relations and proportions, will preserve them in their original freshness and purity, and secure for each one of them its appropriate office and agency in the economy of salvation. We do not say that there has been any actual realization of this beautiful idea on earth since primitive times. But we believe that the Church of England, at the Reformation, falling back on the old Catholic Creeds, and the theology of the first ages, and carrying the framework of the Catholic Church intact and victorious through the storms and battles of that perilous era, is a near approximation to it, near enough to show forth its blessedness, and to make its members long for the removal of all that mars and obstructs it, and keeps back in any measure the harvest of blessings it is struggling to bestow. Now, what we contend for is, that each of these systems has its own especial type of religious character, borrowing its distinctive peculiarity from its own distinctive dogma, which, if it is anywhere except in books, if it has any place in the thoughts and feelings and deep convictions of living men, must work this effect, and turn them into so many reflections of its own image. The prominent, leading quality of the Creed will be answered by a correspondent prominent, leading quality of the life. Thus the partial theology of a sect will produce a one-sided, irregular religious character; and the complete and symmetrical theology of the Church will produce a roundabout, comprehensive, many-sided character, conspicuous for no one thing, admirable for the union of many things. And for this very reason, because the sectarian piety is stamped with a peculiarity, and moves with great vehemence in some one favorite line of action, it challenges notice, and acquires the praise of strength and fervor; while the piety of the Church, not so marked, or apparently so vigorous in any one particular, but gently and equally diffused through many channels of action, is, by men who are satisfied with glances at the surfaces of things, and judge even these by false standards, wholly ignored, or put down as feeble

and beggarly. Hence it will come to pass that the religion of the sect will go for more, and the religion of the Church for less, than it is worth, with the crowd of heedless observers around, with all sectarians, and even, it may be, with less reflecting Churchmen, especially with the youthful and ardent, whose views of things have not yet been corrected by the sobering and enlightening lessons of a protracted experience.

Nor is this all a dream. The actual state of things in the world is its counterpart. The members of sects are not slow to proclaim their own piety, nor to speak slightly of the piety of Churchmen. It is in their eyes doubtful, or at the best puerile. And many Churchmen, if they entertain a deep conviction that the comparison is unfair and deceptive, while they cannot deny the facts on which it is grounded, though they know the inference from them to be unjust, are unable to detect and expose the fallacy that it rests upon, and prefer to keep silence, having their faith to themselves before God. Meanwhile, the multitude, who take their views of religion from popular opinion, acquiesce uninquiringly in the general verdict. Certain it is, that if the prevalent tests of religion are true, Churchmen are not so religious as the members of other religious bodies. Somehow or another, if one of them happens to acquire a reputation for piety after the popular fashion, his Churchmanship falls in about the same degree. He himself is most probably dissatisfied with the Church, and would fain act the part of a reformer in it; his fellow-Churchmen look upon him with distrust; and his co-religionists of other denominations are amazed and grieved that so spiritually-minded a man will insist on lingering in the court of the Gentiles. The truth is, that the man is out of place. A Churchman of the ordinary stamp, who passes for a religious man in his own communion, will hardly pass muster in the religious world. They may be constrained to admit that he is a very exemplary and blameless man—a man who fills the various functions and stations of life conscientiously and faithfully, but they do not recognize upon him their marks of spirituality, they are afraid he does not know what a “change of heart is;” and when his cheerful and regular life has ended in a serene and peaceful death, they *hope* he is better off, with a solemn shake of the head, which shows that they think it doubtful.

And it is not at all wonderful; for in all that they are accustomed to rely upon as signs of religion, he is sadly deficient. He has very little religious talk, and what he has is in a kind of “speech of Ashdod:” he has not learned so much as the alphabet of cant. He has no studied gravity of face, or pre-

cision of mien. He lives much as men in general do, who are men of virtue and probity, and is at no pains to appear religious. He has no fits of religious excitement, and *discloses* little religious sensibility. And he does not enter very freely or heartily into popular schemes of religious activity. He rather prefers to do what good he does in his own way, and in that way does much more than he ever tells of. Men are puzzled to tell what the religion of such a man consists in. For, conscientiousness, fidelity, patient continuance in well-doing, patient submission in trial and suffering, a quiet purity, and an unpretending benevolence, are nothing, in popular estimation, to loquacity and sanctimoniousness, and fitful feeling, and busy officiousness in new fledged plans of reform and philanthropy. How deep a current runs beneath the placid surface of this man's life, what humble thoughts of his own unworthiness, what meek reliance on the "blood of sprinkling," what perpetual prayer, hallow the temple of his heart, and how truly his life, in all its outward simplicity, is a life hid with Christ in God, men cannot tell. It may be, that it is the very completeness and healthiness of his religion which draws a veil over it, and hides it from view. And it may be, that some partialness and disease, in that which presumes to dispute or condemn it, is that which gives it the notoriety which awakens its own confidence, and calls forth the praise of others. Just as a shallow rivulet that is torn with rocks, marks its track with foam and noise, while the deep river runs in its ample channel with majestic quietude and silence.

The tendency of sect, then, is to divide Christianity into parts, and elevate some central idea, which is not the true centre of the Gospel, into an idol, to set the whole life revolving about it, and draw the whole activity of the man in its direction, and thus to cultivate and develop a particular set of faculties in the service of religion, while others lie idle, and by consequence dwindle and disappear. It may be a *theological* sect, which has fastened upon some favorite dogma, as though in that lay the very pith and marrow of Christianity, and has spun out of it a system, by some sort of logic or philosophy, in which other parts of the Gospel find a place, but in an inverted order, as like to a true theology as the universe of Tycho Brahe to the system of Copernicus. And, according to the nature of this central dogma will be the stamp of the religion which it will communicate to its followers. Or, a sect may be chiefly devoted to what it may call the religion of the heart, the work of conversion, and the inward exercises of the soul under the operation of divine grace; and make a race of enthusiasts, who

serve God by gusts of feeling, and in alternate throes of anguish and ecstasy. Or, it may be, that both doctrine and feeling are thrust aside, and practice is all in all; and so a race of busy workers is engendered, officious, pragmatical, exacting, who, so they are doing, and with a professed view to a religious purpose, though their work gain little light from the head, or warmth from the heart, think they are fulfilling the idea of religion, and rendering God a true service. We think there is a tendency in sectarian religion to descend through these three successive stages; and we are tempted to believe that, in our day, the dregs of much worn-out sectarianism lie in the ruinous condition of a vague and heartless activity. But are either of these the religion that God meant for man? A dry light of the intellect, reflected from the exact and formal propositions of a system deduced with logical precision, and glued together with daubings of metaphysics, and communicating to the life a form as stiff and artificial as its own? Or a perpetual ebb and flow of strong and vivid emotions? Or an eternal round of outward performances, done in the name of Christ, but, it may be, without the inquiry, who He is, or what is His will?

We think there is a nobler and worthier notion of a Christian, and this we believe the Church of Christ was intended and qualified to realize, and to a good degree, amidst many hindrances and failures, is, in not a few happy instances, actually realizing. It holds all truth, and in due proportion, and so keeps it pure, and leaves it free to exert its legitimate influence upon the character. Its true offspring is not the dry, hard dogmatist, the bold, visionary theorist, the inert dreamer, the ardent but unsteady enthusiast, the rigid observer of positive rites and venerable forms, the cold mechanical performer of relative duties, or the blind and restless laborer in the service of benevolent but visionary novelties. The religious Churchman is none of these, but all that is good in any of them. By Churchman, let it be remembered, we mean not a man merely who is in the Church, for that a man may be, and be essentially a sectarian; though, even upon such a one, the Church will rarely fail to exercise some restraining and improving influence, if he is really an earnestly religious man. But we mean one on whom the system of the Church has had opportunity to work its true, appropriate effects.

Such a man finds that there is room for all his faculties in the service of God, and that he may, if he will, grow up in all things into Him who is the Head, even Christ; and, seeing that the Church presents that service to him in a way that is fitted to call all his powers into equal and harmonious employ-

ment, giving himself up to her guidance, he is moulded by her into the copy of her own fullness and symmetry. He finds in her keeping truths profound, important, solemn, and affecting, to occupy his understanding, exercise his reason, employ his imagination, and engage his heart. His intellect may expatiate forever, and be always enlarging its discoveries, in things which angels desire to look into; and his heart may find endless occupation in striving to appreciate and requite more duly the love that passeth knowledge. And knowledge, and faith, and love in his soul have no occasion to be idle and unfruitful. Life is full of work which calls for their application. And yet he is not called to any extraordinary and unusual performances. The common business of life is that which he has to do, simply the work of a *man*, differing from the work of common men only as a spirit is at work in it which ennobles it, which infuses into it a dignity and a sweetness that makes it a light burden and an easy yoke. The Church, the family, and general society have all employment for his hands. His calling, his place in the social system, the diversified relations he sustains to other men, modify his work and stamp upon it a specific character. He might go about his task in the spirit of a slave, sullenly and reluctantly; or with a proud, selfish sense of his own strength and goodness, as displayed in it; or in a patient, unreasoning diligence, that applies itself to whatever is before it without inquiry or feeling, just because it seems to be his destiny or his lot. And his life should not, in its outward aspect to the eye of a casual observer, differ much from the Christian's life. A thoughtful man, who scans it attentively, will, indeed, discover in the latter a freedom, an evenness, a tranquillity, an enjoyment, which denote the spring of living water within that animates and refreshes it. If the spirit of love and faith be in it, if the motives that rule in it be gratitude, a sense of duty, and a regard to the good of the unseen state, it is, in all its homeliness, a piece of heaven upon earth, and a far nearer approximation to the state of the blessed than was ever reached in all the raptures, visions, and trances of an overwrought religious delirium. The man is not odd or demure. He does not study to be different from others. He is not always reminding men that he is religious. There is no one thing that is prominent and striking about him. Men do, indeed, feel that there is a certain kind of power about him, but they do not know what it is. And when he is gone, society realizes that a great gap has been made in it.

This is a good, roundabout, symmetrical religion. The whole Gospel lives in it. The powers are all addressed and employed.

The whole man converges to one point. One spirit animates and regulates the whole. Thought, feeling, practice, beautifully harmonize and concur. This is the kind of religion the Church tends to produce; we hope, in a goodly number of instances, measurably does produce. A sect, with its one-sided and defective system, has not the means to produce it. We do not say there may not be such men in a sect, but we say their sect never made them such. Grace, with a happy constitution and happy circumstances, has rather triumphed in such instances over its narrowing and warping influences. There are good men in sects, multitudes of them, men whom all that love God and goodness will always venerate and honor. God is so good that He will employ imperfect and inapt means to save men. But when the popular voice affirms that there is less of vital religion in the Church than in other religious bodies, we demur. We think we have shown reasons why this judgment is not reliable. Religion in the Church lacks those salient points which attract attention and call forth applause. The good man whom it forms is so quiet and natural that he escapes notice. He will not pass for half so much—though he is worth a thousand times more—as some loquacious dogmatist, who can “sling stones at a hair’s breadth,” in theological controversy, and in nice points of doctrine,

“Distinguish and divide
A hair ‘twixt south and southwest side,”

as some fervid enthusiast, who “causes his voice to be heard in the streets,” in the heats of religious excitement; or some bustling philanthropist, who places the world’s hope and the salvation of the soul in the pet movement of the day.

Suppose the idol of the sect is the doctrine of the divine sovereignty. Here the centre of the religious system becomes the idea of an Infinite Will, out of which all its subordinate parts are spun with a subtlety and compactness that renders it impregnable, if only there be no quicksand beneath it. This Infinite Will is called a righteous will; but this is simply a deferential phrase, because there is upon it no signature of righteousness, according to the testimony of man’s moral nature. All that can be seen of it is, that it does as it pleases. It is perfectly arbitrary and absolute, and presents to the mind, do all you will to beautify it with amiable words, a stern, harsh, forbidding picture. Now, the Church *affirms* this sovereignty; her 17th Article is the declaration of it. But she does *not* make it the center from which her whole doctrinal system radiates. She affirms all other truths in entire independence of it. She is not, in doing so, careful about seeming contradictions.

She does not systematize, she simply declares. No doubt, all truth is consistent; but many of its agreements are among those hidden harmonies of the Divine mind which are not accessible to man. Men who have no idea of theology but as one of the systems which men have thought out, do not understand her. They look at her 17th Article and pronounce her Calvinistic, and then either go to work to twist all she says elsewhere into a conformity to it, or else pronounce her a mass of inconsistencies. In other places she affirms just as positively universal grace, and man's freedom under it. And so another man, with another system in his head, will pronounce her Arminian or even Palagian; and then all she says must square with that theory, or she contradicts herself. A theological system, in the modern sense of the word, she has not. If she had, she would, as far as a society having historical succession from the Primitive Christian organization can, have made herself a sect, as Rome has, by her Tridentine definitions. Systematizing at once changes the centre of the Gospel and sets it awry.

But now, suppose, as before, that the idea of an infinite will is made the key-note of a theological system, what will be its practical influence? The man who has a hearty faith in it will become a copy of his God, a man of will. And as a will that is simply absolute, and does not will things because they are good, but makes things good by willing them, is a stern, austere, unfeeling, forbidding thing, he will become, so far as any amiable qualities he may possess by nature, and the better influence of the gentler portions of his Creed will allow, himself, stern, austere, and repulsive. His character will have strength and a certain rugged dignity, but very little amenity or loveliness. He is the Puritan. And he serves God, just as such a one as he supposes God to be, would wish to be served. The beauty and fulness of external nature, and the innocent hilarities of social life, he regards as only so many occasions of a salutary self-denial to good men, and foreordained means of hastening the ruin of the vessels of wrath who are only living to be fitted for destruction. They are not to him the smiles of God, for God is too awful a being to smile in any way that is at all analogous to human smiling. To avoid the ways of society, and be singular, to be indifferent to external beauties and blessings, and study plainness and gravity and a strict avoidance of certain pleasures, which he has, perhaps rather arbitrarily, selected as the especial objects of his condemnation and dislike, is his notion of that spirituality and deadness to the world in which he fancies himself a special adept. Strangely enough, this form of character exhibits a striking resemblance

to the idea of saintliness in another system, supposed to be at the widest possible remove from it, which reaches this result by obscuring the freeness of the great redemption in another way, not by confining it to a select few, but by so lessening its efficacy for all, as to leave room for the make-weights of a voluntary self-punishment.

But is this the true rule of the Christian life? Look at the great Exemplar. See how different a thing from all this was *his* singularity, spirituality, and deadness to the world. The great Teacher and Pattern, as he is portrayed to us in the Gospels, was no ascetic. There was about him no vestige of that artificial sanctity which consists in a studied gravity of mien, severity of countenance, singularity of apparel, and eccentricity of manners. His outward life was eminently natural, the life of a man, the life of a Jew, distinguished in nothing from the ordinary life of his countrymen and contemporaries, save in its perfect freedom from impurity and wickedness. He was "separate from sinners," but his separateness lay not in things in themselves innocent and indifferent, in any peculiarity which was the evident effect of study and effort; but in his perfect freedom from sin, in inward spirituality and holiness, in their spontaneous influence on his conduct and demeanor, and in the heavenly beauty, dignity, consistency, and tranquillity in which they clothed his life. His singularity lay not in any departure from the ordinary forms and fashions of life, in anything that struck the eyes of men as strange and novel, in any crushing of natural feelings, tastes, and desires, in any violent extermination of aught that enters into the proper constitution of humanity; but in singular benevolence, singular firmness, singular rectitude, singular truthfulness, singular propriety, singular fidelity. He was a *man* on earth, not an angel; a holy man, but a man. He was not one, about whose path flowers might spring, and he think there were any goodness in refusing to notice and admire them. Not one, to whom delicious fruits might offer themselves only to be rejected and despised, as though that were religion. Not one, who would think himself the better for being uncouth and uncivil, for setting at defiance the natural dictates of taste and convenience, or for violating the conventional forms and usages of society. Not one, who deemed it a merit to stifle the natural affections, and chill the warm current of social feeling. Nay, He who said, "Consider the lilies;" who turned water into wine at a wedding; who was a guest at Matthew's feast; who ate with a company of publicans at the table of Zaccheus; who "loved Martha, and her sister, and Lazarus;" who wept at the grave of Lazarus,

who leaned on the breast of John, and spent his last earthly thought on his mother and his friend, was singular in something else than in a deadness to earthly enjoyments, beauties, interests, proprieties, relations, and affections, in something far nobler, deeper, and better. As he was perfect man, so he was proper man, real man. His holiness was not stoical, morose, or odd. This absence of all that was austere, unusual, or strained, in the deportment of Jesus, the perfect simplicity and ordinarieness of his life in all that pertains to manner, usage, things indifferent, and the enjoyment of earthly blessings, throws a world of light on the nature of his religion and the duty of his followers. The recorded example of our Lord, we are sure, recommends a life of habitual cheerfulness, of chastened gladness and temperate joy, a cheerfulness, moreover, which feeds not wholly on heavenly and spiritual things; but which looks out upon the world, its scenery, its productions, its stores, its incidents, and its inmates, with a keen relish, and a lively sensibility, and a vivid delight, and finds in the senses, in their reports of sounds, and sights, and scents, and flavors, and tactical sensations, and in those combinations of substances and movements which constitute the ever-shifting panorama of life, rich augmentations of pleasure and exhaustless occasions of praise. The song of the Christian heart is, "Thou, Lord, hast made me glad through thy works; and I will rejoice in giving praise for the operations of thy hand."

For certainly the works of God's hands do teach us the same lesson. What other solution is there to be found of the conspicuous fact, that so much has been done in the structure of the universe, merely to promote the pleasure of the creature? How much is there indeed in the work of the Creator that can be resolved into nothing but *taste* and *love*—an exquisite sense of the beautiful, and a desire to delight the creature. God has made this world a palace, when it would have answered the purpose of a temporary home for man sufficiently well, if it had been a hut. And for what end but to please man? And is it then sinful for man to be pleased? Rather is it not sinful for him not to be pleased. We cannot see wherein the wisdom lies, of that mock spirituality, which would fain have a man march through life with the least possible use of his eyes, ears, palate, and nostrils, looking so intently upward, that he will not deign to observe anything that is around or below him. There have been religionists who counted it a sin to cultivate flowers, and a pitiable weakness to love them. But it is not beneath God to make them, and lavish the riches of his invention, taste, and power in endowing them with an exquisite variety and

excellence of form, tint, and perfume. People may have thought themselves too pious to love music, or at least, any other than the droning of a Psalm-tune, with a very equivocal title to the name. A whole sect has found out that it is a sin to sing at all. Our Puritan forefathers imagined an enormous iniquity in the "kist fu' o' whistles." Nature has indeed proved too strong for prejudice in their descendants in this particular, as indeed it has in a multitude of others. But the Lord made the ear with its delicate perceptions of harmonies and concords, and endowed the air with that singular property of undulation, by which sound is produced and propagated, seemingly, at least, among other purposes, to give man pleasure. There are religious books that gravely lay down the doctrine that a Christian never ought to eat for the pleasure of it, and to be as nearly indifferent to the flavor of his food as he can, when he does eat for nourishment.

Does God teach any such thing? He has made the tongue with a keen susceptibility to flavors, and supplied the various articles which are designed for the nutriment of man, with a rich variety of natural tastes, and a capacity of acquiring many more by the culinary art. What is it for? Is not religion degrading itself when it stoops to "quarrel with mince pies?" Some have discovered a godliness in uncouthness of attire, in extreme plainness of dress, or in a fashion of it that is obsolete or widely removed from existing usage. God has dressed the world in graceful forms, beautiful colors, and elaborate textures. We are the only beings in his creation, so far as we know, that have need of dress. Well, then, since we must dress, shall we imitate him, or take another model? The piety of ungainliness, slovenliness, shabbiness, extreme plainness, or studious unfashionableness, is very doubtful. They have found out in convents that there is great goodness in vermin and filth—just the coincidence we hinted above. So extremes are wont to meet. Do men believe that the world is God's or the devil's? All this is Manicheism, not Christianity. We see no proof that a man is made a better Christian by assimilating to a stock or stone, that he loves God more or man more, more truly believes in the Lord Jesus Christ, or more earnestly seeks the things that are above. Such is not at all the spirit of the Church. It neither admires nor cherishes such a religion. And because it does not, it is blamed and flouted, and charged with having no religion at all. But it does cherish, and, God's name be praised, in some good degree, it produces, a far better religion—a religion that rests on deeper and truer principles, that sheds calmness into the heart amid the perturbations of life, and kindles the light of hope in the deepening shadows of mortality and decay.

ART. VI.—NEGLECT OF CHRISTIAN NURTURE.

Crime; its Cause and Cure. An Essay. By CYRUS PIERCE.
Boston: Crosby, Nichols & Co.

Seven Letters on the Non-Religious Common School System of Canada and the United States. By ADAM TOWNLEY,
Presbyter of the Diocese of Toronto. Toronto: Henry Rowsell.

THE first work which we have placed at the head of this article, was read as a Prize Essay, before the American Institute of Instruction, at its recent session, in New Haven. Its object, as stated by the Author, is to show that merely intellectual culture is no security against immorality—that crime may increase at the same time with increased attention to education, and that this is the case, to some extent, even in New England, for the reason that the common education of our schools has in it too little of the moral element; and hence, that there is a call upon teachers, committees, parents, and all friends of true education, to make a larger outlay for moral instruction, assigning to it in our schools the high place which its importance demands.

The Essay is extremely moderate in tone, and evidently fair and honest; it presents, moreover, a startling array of facts, which, even if they do not, all of them, bear out the position of the author, are yet worthy of a serious examination. It was just the subject which such an Institution might have been expected to consider calmly and earnestly, and being handled in a manner to command the respect of all who heard it, our readers will no doubt conclude that the whole matter was referred to a Committee of discreet Christian men, with instructions to examine carefully the statement of facts, and to consider whether there might not be a little more of the moral and religious safety mingled with the intellectual training of our youth.

But there was no such thing. On the other hand, there was a wholesale denouncing of the Essay as a slander and a libel on the schools of New England. It was the obvious impression of the Institute that "some enemy hath done this," and the violence of the debate reminded one so much of the uproar at Ephesus, when the silversmiths, who found their craft in danger, called the simple-minded citizens together and set them all crying for two hours, "Great is Diana of the Ephesians," that one

could not but wish that had there been present one sensible man like the town-clerk of that famous city, who could have calmed the tumult by some such words as these: "Ye members of the Institute, what man is there that doth not know that the Common School System of New England is without defect; and seeing that it cannot be spoken against, ye ought to be quiet, and to do nothing rashly; for we have invited this man to address us, who is no wanton vilifier of New England institutions, but a respectable fellow-citizen, who, though he seems to be behind the times, is evidently honest in his sentiments; whose fault is of the head, rather than the heart, and who, however sadly he has missed the mark, appears to be desirous of improving our condition; for we are in danger of being called in question for this day's uproar."

Of course the Essay was not published by the Institute, but the author was induced to publish it, chiefly, as he says in his mild way, because he thinks "its character was misunderstood, and misrepresented, by many of the gentlemen who took part in the discussion which followed the reading of it."

It is not our purpose to review this Essay, but to call attention rather to the subject which it presents; we will say of it, however, in passing, that it bears internal evidence of thorough honesty in the writer, with a clear perception of the evil which we have to meet, and a real, but, we think, not a very definite idea of the only remedy. It has all the marks of truth about it, and its author can afford to "bide his time." It may be that the evils must grow much greater before men will perceive that it is not fine school-houses, and improved methods of teaching geography and grammar, that are going to arrest the progress of vice.

We were about to call the Essay Christian, but we remembered that Quintilian, eighteen hundred years ago, had uttered sentiments so very similar to those of our author, that he may have borrowed from this famous old heathen moralist, himself one of the best practical teachers of his day, and in some respects, we are persuaded, in advance of many to whom the teaching of youth is now committed. "Should it appear," he says, "that schools of instruction are conducive to learning, but injurious to morals, the object of good living seems to me to be far preferable to that of the highest intellectual attainment." And again, speaking of the qualification of a teacher, he says, "Let him cherish no vice in himself, nor bear it in others. Let the sanctity of the teacher preserve the gently disposed from harm; and let his grave authority keep the headstrong within bounds."

No one will maintain that our Common Schools are directly injurious to morals; the author of the Essay could not very easily have been so misunderstood; but these two points we hold to be indisputably true—at least we shall not argue them with any one; first, that our Common Schools have become almost wholly secular; they are divorced from religion, which is the only basis of morals, and many of the most earnest advocates of popular instruction, regard this feature with especial favor; and, secondly, there has been an alarming increase of crime.

Gov. Clifford, of Massachusetts, assumes both these facts, and proceeds to put the two together, in what, we are persuaded, is the true relation. "I have a general impression," he says, "derived from a long familiarity with the prosecution of crime, both as District Attorney, and Attorney General, that the merely intellectual education of our schools, in the absence of that moral culture and discipline, which, in my judgment, ought to be an essential part of every system of school education, furnishes but a feeble barrier to the assaults of temptation and the prevalence of crime. Indeed, without this sanctifying element, I am by no means certain that the mere cultivation of intellect does not increase the exposure to crime by enlarging the sphere of man's capacity to minister, through its agency to his sensual and corrupt desires."

But, as we have already said, it is not our purpose to review this Essay. We call attention to it as a hopeful sign; we thank the author heartily for his good work in a noble cause; we bid him be of good cheer, and not mind the buffeting which he received from those who should have loved him for his works' sake.

There are difficulties however in this matter which our author has not touched upon. How comes it that intellectual training has usurped the place of moral discipline? Is it not because we, as a people, are setting a higher value upon money and those things which money will procure, than upon virtue and religion? We have a shrewd suspicion that a devout and religious people would have, almost of necessity, schools in which Christian morals were made prominent. And we cannot help the conclusion, that it is because we are not so devout and religious as we should be, that our schools are given up to just those studies which have reference to trade and the business of the world. And if this be so, it is very little to the purpose to say that we must introduce into our schools more teaching that is directly moral. We must begin ourselves to see the excellence of virtue, and how far it exceeds all other things.

It is the absence of religious influence from which we are now suffering. When a community is pervaded by an earnest and devout spirit, this religious influence will be felt, and no mechanism can supply its place. We are living at a time of great commercial prosperity. Wealth is pouring in upon this country, and we are building goodly houses and spacious stores and costly churches, but it is probable that in all such tokens of thrift, we were surpassed by Babylon, or by Nineveh, or by ancient Rome. What we now want is character. The best thing that this country can produce is a race of high-minded, earnest men, imbued with the true spirit of the Gospel, and exhibiting this spirit without fanaticism or cant—not occasionally, and as a special effort to do good, but in a natural and simple manner in the common intercourse of life.

But let us look at some of the difficulties in the way of moral and religious training.

There are, we apprehend, great difficulties, arising partly from a general indifference to the whole matter, and an impression that faithful discipline is but “a form of godliness without its power,”—partly from certain false notions of liberty which have grown up among us, and which now pervade all classes of society; and partly from an unhappy compromise in education, by which definite religious instruction has been almost wholly excluded from our Common Schools; a compromise in which many good sort of people glory, as if it involved no treachery to the cause of Christ, and were not fatal to the well-being of society.

We beg our readers, even if they dissent from our statements, to go on with us, and that they will not dismiss the subject till they have given it the benefit of patient thought.

One of the great difficulties in the way of moral and religious culture at the present day, arises from the almost impossibility of making people feel its immense importance. There is in many persons, a distrust of what they call mere teaching, and mere training—a kind of suspicion of them; an idea that they are merely formal, and that no great good can come of them.

Nor have we a doubt as to what has led to this undervaluing of the ordinary means of moral and religious influence. It is chargeable, we are well persuaded, to the Revival System, so called, which, while it has mainly spent its force, and has left the whole body upon which it acted in a weak and exhausted state—has left, besides, a prejudice which itself created against the practical results of Christian Nurture.

Let us glance, for a moment, at the working of this system. The first revivals in New England, were the result of an awak-

ening to the evils of a dry orthodoxy, and an almost barren formalism. Down to the times of Whitfield and Gilbert Tennant et id omne genus—all the traditions of the early Puritans had been scrupulously preserved; strict household discipline and worship, the baptism of young children, catechising, orthodox preaching, and the careful preservation of the Congregational forms of godliness, were almost universal. But there was a time, preceding the great awakening in the middle of the last century, of comparative apathy. There was a dry and formal way of preaching, and a certain perfunctory manner of administering the ordinances, which did not tend to edifying. There was, no doubt, a call for a revival or a quickening of the organic powers of life, and though such epithets as "hypocrites," "wolves in sheep's clothing," and "Devils incarnate," as applied, by certain leaders in the new enterprise, to some of the most venerable and blameless of the New England Congregational Clergymen, showed only the fanaticism of the men who could so far forget the first principles of our religion, and how unfit they were to conduct a great Christian movement; yet had that movement been directed wisely towards a more earnest administration of the word and ordinances, i. e. to a return to the piety of their Puritan ancestors, and to an exhibition of it, in its natural and wonted channels, the good would have been unmingled with evil.

But reviving soon began to be esteemed the chief means of promoting religion; it grew into a system, which it never should have been, any more than the Revolutionary War should have been a system. The getting up of revivals became a business, and an art—it had its experts and adepts, who gave themselves wholly to it, and who attained, by practice, wonderful perfection; and, the popular tide setting strongly in this direction, the great body of the parochial clergy were compelled, partly by sympathy, and partly by outside pressure, to abandon the old style of Christian instruction, and the measures of Christian influence with which they were familiar, and to which they had been trained, and to adopt an unnatural method of address and measures for producing an immediate excitement.

The effect of this change upon the Clergy was most unhappy. They lost dignity and the moral influence of their official position. Many of them who were but very clumsy imitators of Whitfield, were yet very excellent and learned men, capable of exerting a good influence in their parishes.

The effect upon the people was no less unhappy. Excitement began to be regarded as a thing desirable in itself. In-

stantaneous conversions were thought much better and more certain marks of grace, than a gradually developed Christian character; the man who could not tell when he was converted, and how the change was wrought, who could only say that he endeavored, by Divine grace, to keep God's commandments, and to do his duty, was thought to give but a poor account of himself. The result of all this has been, to bring into contempt all the ordinary means of influence, and all the ordinary exhibitions of moral and religious character.

The Revival, and the Parochial systems, are in direct and irreconcilable opposition. They work by different agencies, and aim at different results. The two systems were brought together, and the former proved the stronger; it gradually worked out infant baptism, catechetical instruction, the sober teaching of the pulpit, reverence for the ministerial office, and for the Ordinances; and now that it has exhausted itself—as every system of mere excitement must exhaust itself—there is no power, as yet, to return to the earlier and better modes of influence, nay, there is a prejudice against them, as tending to formalism. Domestic discipline, parental and pastoral authority; a thorough grounding in the fundamentals of religion; a careful training in the Ordinances of worship, showing what each service means, which was the old way in which Churchmen and Puritans were agreed, have been set aside and disparaged, as “beggarly elements;” and, until we shall come back upon the old ground, and honestly and intelligently adopt the system of teaching and training, in place of the system of excitement, there is little hope of any real improvement in the moral and religious influence of our Common Schools.

But besides this, there are false notions of liberty in society, which must be abandoned before the discipline of our youth can be materially improved—notions which have been imbibed by children, from their father's lips, and which have worked in their little brains till they have come to the conclusion that they have as good a right to be independent of their father's authority, as their father has to be independent of the laws under which he lives.

We trust no one will think that we undervalue, in the least, that civil and religious liberty which we happily enjoy in this country, and which was purchased for us by the labors and the sacrifices of our fathers and mothers—brave heroic ancestors—imbued many of them with the deepest Christian spirit, and whose labors and sufferings, and willing sacrifice of life, were cheered by the conviction, that they were cementing, with their blood, the foundations of a government of equal

laws, under which an enlightened, virtuous, religious people might be trained up.

But this liberty is, in our day, getting to be fast divorced from law, which is its natural guardian. Licentiousness of speech and of the press; resistance to the laws, when they come across our private opinion, or our supposed interests; the habit of speaking evil wantonly of men in authority, are notoriously common; and there are men who think themselves good Christians who apologize for such excesses, and share in them; and the spirit of liberty is often appealed to, or, as it is called, the "old spirit of Seventy-Six," to justify a course of action which goes directly to overthrow our government; to destroy that very truth, justice, piety, and peace, which our fathers, with such toil and suffering, established.

Now, the bearing of all this upon the moral and religious discipline of youth, it is easy to perceive. We have seen brawling and foul-mouthed reformers—so called—whose children, if they should be obedient, and well trained, would be moral miracles; and there is a large class of men whose notions of obedience to the law are so loose, that it is impossible that they can have other than ill regulated families. Nor are the children very much at fault. A great law of Christian nurture has been violated, and the sins of the parent are visited upon their offspring. We cannot see why a child has not as good a right to revile his father, and to resist his authority, as his father has to *revile* (as many do from mere party prejudice) the Governor of the State in which he lives, or the President of these United States, and to encourage resistance to the laws of the land.

If we encourage anarchy in the State, under the notion that we are carrying out the old spirit of Seventy-Six, we may rest assured that we shall have anarchy at home, and that our children, when at an early age they shake themselves loose from our control, will think that they are only claiming their share in that independence of which they hear so much every Fourth of July. We may regard ourselves as fortunate if this Fourth of July does not become the boy's festival, and associated in his mind with the grand assertion of the right of every urchin to do just what pleases him, from the time that he can button his suspenders to his pantaloons.

But we come now to the point to which Mr. Pierce has so seasonably called attention, viz., the absence of the moral element in our public schools.

There has been going on very silently a change in the whole teaching of our public and of most of our private institutions.

And it is the result, we are persuaded, of an unhappy compromise, by which definite religious teaching has been almost universally excluded. In former times, the Assembly's Catechism was taught every week in nearly all the schools of Connecticut, and probably of Massachusetts; and if there were a few straggling Episcopalians, they were dismissed before the catechizing began, or were examined in the Church Catechism separately. We well remember the looks of envy that were cast on us—the solitary Churchman—as we left the school on the entrance of the worthy clergyman, who still holds his post in one of our largest country congregations; nor have we forgotten the religious impression which the entrance of the good man, though rather stern and awful in his presence, occasioned.

But all this has nearly passed away. There are so many Baptists, Methodists, Episcopalians, and especially Roman Catholics, that the Congregational is no longer the dominant sect, and the Assembly's Catechism would not meet with general favor. Nor are we sorry that it is so. With all its excellences, we have an impression that the Assembly's Catechism is not precisely such a statement of the fundamentals of religion as we should like to see in all our common schools. But the difficulty is, that this catechism has been working gradually out, and nothing has come in to take its place. This is what we mean by the unhappy compromise by which religion is excluded. It has arisen, as we believe, from the difference of opinion in matters of doctrine, and the jealousy of sects, of which certain shrewd infidels have taken advantage to represent all Christian teaching as sectarian.

Now, when we consider that this country is really Christian in its origin, in its history, in its laws, in its institutions, and in the sentiments and spirit of its people, and that the overwhelming majority desire to have their children trained up to the virtues and the charities of the Christian faith; and that there is substantial unity in most of the essential articles of belief, such as the being of God, His character, His providence; the duty of loving Him with all our hearts, and our neighbor as ourselves; the duty of repenting of our sins; that God sent His Son into the world to be its Saviour, and the author of eternal salvation to all that obey Him; that He worked miracles, suffered, died, and rose again, and will appear a second time to judge the world—is it not strange that we should have consented to let all these great Christian verities be excluded from our schools, on the ground that such teaching is sectarian?

We cannot, in the limits of a single article, discuss this sub-

ject thoroughly. We allude to it for the purpose of accounting for the obvious defects in the moral training of the young. We will say, however, that we see no difficulty that might not easily be overcome, in basing the moral teaching of our schools upon the Christian faith in its essential elements; and that it seems to us almost unaccountable, except on the ground of a prevailing indifference to the whole subject of religion, that such a compromise should have been allowed, by which the great body of the people in this country have been deprived of the most valuable part of instruction, and a little knot of infidels have contrived to gain—if it can be called a gain—that, so far as the public schools are concerned, the youths of this country shall not be made enlightened, honest, virtuous Christians.

If any one should ask us how we would introduce religious teaching into our common schools, we answer: in the first place, we would require that the Lord's Prayer should be used reverently at the opening of every school, and we would have no teacher who had not religious faith and piety enough to use it properly. In the second place, we would have the Ten Commandments taught, certainly once a week, and also the Sermon on the Mount, which is the true key to the interpretation of the Ten Commandments. And if nothing more than this were done, with the Bible reverently used as a reading book, much good, we are well persuaded, would be accomplished. But we see no difficulty in introducing the Apostles' Creed. Its statements are of the simplest kind, and, with perhaps the exception of a single clause, viz., the descent into hell, which is frequently misunderstood, it commands the full assent of those who call themselves Christians. It has come down to us from the very earliest ages of the Church, and is the exclusive property of no one body of Christians. If any one were to attempt to frame a brief statement of those essential articles of the Christian faith in which the greatest number in New England were agreed, he could frame nothing that would so directly meet the case as this Creed of the Apostles.

Now, any one can see that such teaching of the elements of the Christian faith would not only have that moral influence, which is so much needed, and which, we are convinced, can be obtained in no other way, but would tend to counteract one of the baneful effects of a division upon matters of religion, by affording a practical proof that, amid all differences of opinion among Christians, there are fundamentals which are settled and are not in dispute.

If we cannot unite in teaching, in a Christian spirit, those

great principles of religion in which we are agreed, then is schism a worse thing than is commonly supposed, and sectarian jealousy is stronger than religious zeal. And so soon as it shall be settled that the whole teaching of our common schools is to be merely secular, then must all earnest and devout Christians be awake to the consequences; and, we confess, we see no remedy but parochial or Church schools.

In the "Seven Letters on the non-religious Common School System of Canada and the United States," there is contained an earnest argument for religious teaching, with a strong protest against the system of instruction which excludes religion. The writer evidently despairs of seeing anything like faithful Christian teaching in our public schools, and he shows that schools under the direction of the various religious bodies, is the only remedy. Admit his premise and the conclusion follows; but we confess we have some lingering hope that the moral and religious sense of the community may be aroused, and that something may yet be done to give a higher tone to our public schools.

In the mean time, it may be well to see ourselves as others see us. Speaking of "the supposed success in the United States" of our Common School System, our author says: "I admit that in the United States mere intellectual instruction, dissociated from all religious training, has accomplished, to an extraordinary degree, the object for which it was instituted; and that the Americans are distinguished by a mental activity, alike remarkable for its acuteness and its general diffusion—a character not inaptly styled by themselves, smartness. But, alas! for the contra. How deplorably deteriorating to their high principle, and to the moral tone of their national character, has this miserably worldly training in their common schools proved! Is there any people, of equal commercial wealth, in the trading honor of whose majority there is less confidence? Is there any people amongst whom filial affection and reverence is so low? Is there any amongst whom wealth is more generally the sole object of pursuit? Is there any nation in which the Christian ministry, amongst all denominations, has so little influence in guiding the people in their daily walk and conversation, or where they are, in general, so miserably supported? Is there any portion of the Anglo-Saxon race, so large a proportion of whose males are habitual neglecters of public worship? Is it not the fearful fact, that the very profession of distinctive Christian faith is numerically decreasing, as compared with the increase of population? Is there any people amongst

whom human life is so recklessly risked for the sake of commercial speculation? Finally, is there any Protestant communion in which personal violence is so frequent amongst, what ought to be, the respectable classes?"

These are hard things to say of any people, and we cannot but think that in some particulars there is an overstatement; yet we are constrained to admit that we "are apparently, if Providence does not graciously interfere, rapidly sinking into a condition that must forever silence the advocates of non-religious State education."

In these letters the author develops, at some length, a plan for Denominational Schools in Canada, showing that they will be less expensive, and will be better cared for, than the State Schools, and meeting most happily the objection that they would promote sectarian bigotry. There is a manly earnestness in these letters that is refreshing; take the following for an example:

"One of the most popular objections against Denominational Schools, is, that they will increase the bitterness of religious party strife. It appears to me that the objection is so groundless, that it must be made either in culpable thoughtlessness, or hypocritically; especially, as the parties making it, are often those who most vehemently urge the influence of Sunday Schools, as a substitute for week-day religious instruction. But clearly if Denominational Schools, on a week-day, will increase religious strife, they must do the same on a Sunday. I repeat, then, the objection is little better than clear hypocrisy. But what is the design of religious instruction? Why, however seriously the different denominations may differ as to the means of accomplishing it, their aim is *one*; namely, to implant in the human bosom, love to God and man. Where sin yet lurks, earnestness, on any subject, will sometimes produce bitterness towards those who oppose it. But in order to remedy this evil, shall we train our children in utter indifference, not only to all distinctive religious truth, but to whatever else can excite any interest in either head or heart? And yet, this indifference is the only method by which those who advocate secular, as opposed to religious training, can hope to lessen party strife. Verily, the cure is worse than the disease."

But we are not prepared, as yet, to adopt all the views of the author of these letters. The time may come when we shall go with him, heart and hand, but we are not yet convinced that the moral and religious sense of the community is so far corrupted that it cannot be aroused and directed. We shall still

hope that our Common schools may be made instrumental to the cause of sound morality, based on the essential principles of the Christian religion.

The Common school question is one of the great questions of the day. Things cannot remain as they are. They are growing worse and worse, and perhaps they must grow much worse before they will grow better.

In the meantime, all lovers of truth and virtue must do every thing within their power to revive domestic discipline, and to make Sunday school instruction as efficient as possible. These cannot remedy the evil, for there are hundreds and thousands of young persons who have no homes worthy of the name, and who are beyond the reach of all Church influences; but they may do much, and they may lead to something more effectual, for the moment we become awakened to the magnitude of the evil, we cannot rest till we have devised some remedy that shall be adequate.

ART. VII.—WILLIAM CROSWELL.

A Memoir of the late Rev. William Croswell, D. D., Rector of the Church of the Advent, Boston, Massachusetts. By his FATHER. New York: D. Appleton & Co., 1853. 8vo. pp. 528.

THREE years ago the Church could point, with something less unholy than pride, to two of her presbyters who bore the name of Croswell, and who stood in the foremost rank of her Clergy. Both presided over prominent parishes; both were doctors in divinity; and both were loved and honored, in their respective spheres, beyond the ordinary lot, of even faithful pastors. Each was mature in age; and so strong and active was the elder, and so full of wisdom and of dignity the younger of the twain, that a stranger would have pronounced them brothers. But they who knew that the silvery-headed pastor was father to the other, and felt that it was "a sight for holidays" to behold them ministering together in the raiment of their priesthood, were often led to amplify the picture with inventive sketches of the future. We thought, in short, that when the day should come that the aged priest should go the way of all the earth, his son should stand like Joseph before Jacob, "to strengthen him in his bed." We imagined the mingled grief and consolations of the hour, when the old man's mantle should rest upon his son, and when the departing servant of Christ should rejoice in thus bequeathing a double portion of his spirit, to a surviving generation. From the son, we looked, in the course of natural events, for a memorial of the sire: and long as we hoped the need of such a tribute might be delayed, we believed the Church would be enriched by such a record of a long and useful pastoral life, from the pen of a biographer, at once affectionate and judicious, capable of satisfying the personal friend, without offending the critic; and not less emulous of edifying the Church, than of discharging his own heart, and performing a labor of love.

Such were human expectations; but the volume before us attests how different were the mysterious designs of God. At the age of nearly fourscore, the parent is the survivor, and the biographer.

The feeble wraps the athletic in his shroud,
And weeping fathers build their children's tombs.

What an appeal to human sympathy, and to generous approbation, runs in the very title of this work! It seems to say, with Burke, "I live in an inverted order: they who ought to have succeeded me are gone before me; I am alone; I have none to meet my enemies in the gate; I owe to my son that act of piety which he would have performed to me." Or it makes one think of those touching lines of Canning, on a similar occasion:—

"While I—reversed our nature's kindlier doom,
Pour forth a father's sorrows on thy tomb."

Even a heathen poet has taught us to revere the paternal agonies of such an effort:—

"Tu quoque magnam
Partem, opere in tanto, sineret dolor, Icare haberes!
Bis conatus erat casus effingere in auro,
Bis patriæ cecidere manus."

But, in this instance, there is no failure. The aged mourner sits not down in mute bereavement, but rises to a task, which he evidently feels to be due, alike to the Church, and to the departed: and with girded loins, and a strong, inflexible, persevering purpose of heart, he has completed a monumental work, to which Burke's tribute to his son might have furnished a fitting motto:—"He had in himself a salient, living spring of generous and manly action; he was made a public creature, and had no enjoyment whatever, but in the performance of some duty; at this exigent moment the loss of a finished man is not easily supplied."

But this volume is not merely a biography; in the primitive sense of the word, it is also an Apology; such an apology as the martyrs used to offer for their Christian profession. The venerable author is compelled to present himself not only as the biographer, but also as the protector of the memory of William Croswell. Strange as it is that such a man should have had assailants, it is not strange that such as he should have left the defense of his good name to another, for he knew better how to suffer, than how to avenge himself. And God seems to have righted a great wrong. We envy not the sensibilities of any man who can read this Memoir without a feeling, that something of the hidden counsel of the Lord, in the premature removal of its subject to a better world, is unfolded, by its appearance. He has given the defense of a good cause to one whose pen has invested it with a sanctity, which overawes the pert rejoinder, and silences the plea of partisan opposition. The "time had come when his cause was to be known;" and Providence has been pleased to rescue it from the degradations of dispute. A grave has been dug, and filled up, and turfed over,

and there can be no crossing of swords above so green and sacred a spot ; but the hand that guards it has traced an epitaph which speaks for itself, which compels all eyes to see, all hearts to ponder, and all mouths to be shut.

WILLIAM CROSWELL—a name destined to be immortal in America, as that of her counterpart to the holy Herbert of England—was born on the banks of the Hudson, and in the city with which it shares its name, on the 9th of November, 1804. Though a native of New York, he was of a New England family, and the son of a father whose pastoral life has been of historical importance in the Diocese of Connecticut. Of his childhood, the traces which have been preserved by his biographer, are all pleasing, and forbid the idea that anything of a contrary character could have been added. His youth must have been singularly attractive. Without precocity, he was early in his formation of character ; unable to disguise, rather than consciously exhibiting a marked and decided bent of mind, from a period scarcely subsequent to his childhood. Deep conscientiousness, refined sensibility, tender benevolence, and resolute unselfishness, these were the moral qualities which gave lustre to the first disclosures of an intellectual part, which, in spite of the innate modesty of genius, could not altogether conceal its superiority, its delicacy, and its beauty, from the admiration of friendship. In Yale College he was tutored, but not *educated* ; for, while he fulfilled his course, with credit, in its halls, his nature was receiving its development from other influences—influences which were thrown around him by the Church, at first, but which he multiplied by imagination, by reading, and by reflection, until he had a world of his own about his bed and about his path, and was “wiser than all his teachers,” because he drew from sources of moral nourishment, which they had no power to afford. Far be it from us to speak with disrespect of “Old Yale,” as compared with other American academies ; she deservedly ranks among the best ; but who that has plodded through the spiritless routine of an American college, does not look back with astonishment on the utter neglect of the higher culture of the immortal soul, which characterizes almost all of them ? If here and there a youth discovers the deficiency, betimes, and resolutely gives himself to something more than the narrow elements of its schooling—if he finds, or invents means of allying himself with “the past, the distant, and the future,” and of living beyond the limits of provincial and sectarian ideas—if he trains his whole man, as far as possible, in the discipline which has made the great and the good of past ages, and rises to a just estimate of the very small

scale on which great men are made, by batches, in our "free and enlightened" republic; then, poor fellow, he owes it all to himself, and soon learns that the increase of such knowledge is the increase of sorrow. No more can he be imposed upon by the solemn farce, in which the actors are themselves imposed upon, and suppose that they are in earnest. He sees through the sublime absurdities, in which others partake with infinite satisfaction. He finds exceedingly distasteful, what others swallow as nectar; and soon discovers that he is not born for the beggarly elements in which the majority of his comrades contentedly live, and move, and have their being. On these principles, Croswell emerged from a regular college-course, a self-educated man. Chaucer and Spenser had done more for him than any professor in his college; Addison and Johnson were more realized in his habits of life, than good President ———, or the learned Dr. ———; and the ideal Sir Roger de Coverley had actually contributed a greater amount of influence to the forming of his entire self, than all the society of New Haven. And yet, so entirely was his imaginative part subdued to the practical, that all this secret history of his soul was probably unknown to his own thought, except in a sense of dissatisfaction with what had been done for him, and in a very humble estimate of what he had been able to do for himself.

To such a character, the ministry of the Church opens a refuge, to which it almost instinctively resorts. Here is no sham; here is what is venerable, real, and eternal. But can the great work, of which Apostles were unworthy, be undertaken in this spirit of disaffection to the world, and of yearning for substantial employment? Had not Croswell's conscience been as large as his intelligence, he would not have troubled himself with this inquiry—he would have "rushed in where angels dare not tread;" he would have found the reality too real for the spirit he had brought to it; and long ere middle-life, he might have been added to the blighted ones whose melancholy plurality, of late, has furnished the Church with such warnings, as to the danger of feeding the altar with strange fires. But the moral part in Croswell, was by no means "the weaker vessel;" his mental vigor was never ashamed to obey it, calling it lord. Hence we find a long, and we doubt not, a deep and searching scrutiny of motive, before he offered himself as a theological student; and when he did so, it was not as the student of a profession, but as the servant of one who had called him to be a soldier. He was ordained a Deacon by Bishop Brownell, in 1828; and carried the same singleness and holiness of purpose into his sacred office; entering the ministry

with the same overwhelming sense of duty to be done, and of a Master to be obeyed, and of an account to be rendered, which had so nearly deterred him from setting foot upon its threshold. To minds constituted as his was, verse sometimes becomes what the confessional is to the papist; thoughts he would not breathe to aught but God, he may nevertheless whisper there; and he must have relief. What he could not possibly reveal in other ways, flows spontaneously in that conduit from his heart; and when once emitted, is no longer his own, except as any other person may take it, and use it, as well as himself. This is the secret of hymns. At some happy or holy moment of deep feeling, they have been produced; and then all the world can sing them as feelingly as their author, so that there is nothing personal, in them, to their author, further than as they prove his actual state of mind at a given time. Croswell's poem on the Ordinal, betrays his own emotions on finding himself invested with the order of St. Stephen. The two concluding stanzas are as felicitous as verse can be, and yet meet the case as appropriately as the Collects of the Ordinal itself. Beautiful and touching aspirations! How sweetly they were prolonged through all the stages of his service, in the ministry of Salvation!

The portion of his life which Croswell passed in theological study, at Hartford, and associated with a beloved friend in the conduct of the "Watchman," however limited, was by no means an unfruitful one. It has lent the lustre of his name to the academic shades of Trinity, and given that college a right to number him among the stars of her young renown. The influence of the publication in which he maintained so creditable a part, was widely felt, at that period, throughout the Church, and has left a deeper impress than is generally imagined, upon succeeding times. The office of a sanctified taste, in cultivating the heart and life, among civilized people, is not even yet sufficiently appreciated among us Americans; and yet, the whole cast of the Scriptures teaches us a forcible lesson upon this matter. The appearance of "The Watchman," and its successful management, by the young associates who sustained it so creditably, for a season, marks the era of taste in our American Church; it is perhaps the epoch of the *socializing* of the Gospel in our country. A more dry and unattractive history than that of religion in America, until our own times, has scarcely been presented by any period in the annals of the Christian Faith. Stern and hardy fruits of faith there were, thank God, as well outside of the Church, as within it; but it had long been the faith of a comparatively rude Colonial

people; it bore few pleasant blossoms; it was in a great degree colorless, and without fragrance. Good men and true there had been, and all honor to their memory; but how few there were in our earlier history, in whom holiness was seen in its beauty—how few who were able to invest religion with the attractiveness of sentiment, and to become, like Saul of Tarsus, a vessel of election to Greeks, as well as to Barbarians—to the wise as well as to the unlearned!

We are far from giving our admiration, by wholesale, to the importance which seems now to be attached to what was so long neglected. Like all revivals, this too has become a fashion, and is already disproportionately esteemed. Still, there will be a healthful result in the end, and the Ministry will maintain its proper place, as "debtor," alike to the most cultivated and to the rudest of our race; and as long as the Gospel is the mother of civilization, so long will its pupils of Gamaliel be as important as its fishermen, and the sweet singers of Israel as precious as its Tishbites. There is indeed a notion that men of taste are seldom men of practical character; just as there are those who imagine that a man who wears a clean shirt, will never do for a missionary. Nor do we object to this prejudice, so long as it rejects merely the sentimentalist and the fop. The true poet is generally a true man; it is only the poetaster who is in danger of larding his sermons with stale quotations, and preaching upon stilts; and so the cleanly man is, most likely, the godly man, and the man who will do best among dirty people, by teaching them the importance of clean hands, as well as of a pure heart, in every sense, moral and physical, of the term. David was a poet, but he knew how to fight, and to reign, as well as to sing; and so, all down the list of the Church's worthies, it may be observed, and should be, that the finer qualities of mind have very often been paired with the stronger, in the same individuals; and that those have best performed their course, whose career has been that of Imagination and Common-sense, running neck and neck, well mated, and yoked together, and obeying, faithfully, both the bit and the goad.

After these apologetic remarks, we need not dwell upon the poetic element in Croswell's character, though it be, as his biographer so beautifully styles it—"the golden thread which runs through the whole texture of his being." We allude to it at this point, because it was his connection with the "Watchman" which first made him known as a Christian poet, and which, in fact, opened the rich vein, which he might have never mined nor explored, had he not been stimulated to the effort. True poetry, we imagine, is never *made to order*. It comes

uncalled for, and when it cannot be helped. Hence, however genuine may be the "unwritten poetry" of a man, it seldom comes into manuscript when the poet has anything else to do. Your "poet by trade" writes at all times and in all places, and is always equally happy—that is to say, equally stupid. Milton sung gloriously when he was at college, and about the time of his travels; and again, in his age, when he had "fallen on evil days;" but while he could make himself busy in manufacturing those evil days, with Cromwell, he seems to have dropped the shell altogether, or else to have poetized very badly. So with the whole tribe. The boy "that pens a stanza, when he should engross," may be a true poet, but not so with the man. Pope himself hired out the making of his Homeric poems, having no patience with such task-work. Croswell was a true poet, according to this rule, the rather because his poems were so few, and produced just as they were. At Hartford, in the flush of youth, excited by congenial friendship, with leisure to indulge himself, and everything drawing that way, he poured forth his heart in those sweet songs, which he valued so little, and which his friends valued so much, just because they were the simple expression of his characteristic sensibilities at the time. Afterwards they were comparatively few and far between. How could the friend and pastor of the poor, plodding his weary rounds in Boston, and taking up his cross daily, and sacrificing his dearest idols to duty, and counting those things but loss for Christ, which "were gain to him" before—how could he get up the natural heat of poesy, or find a time to show the world the treasures which were the wealth of his secret meditations?

As the result, Croswell has proved but a meagre author, just because he was a genuine poet. O, how genuine! What fragrance in his Christmas and Epiphany odes! What rapture in that on "Clouds!" Not to mention the daisies and pansies of his delicious garland—all inwoven as they are with the Rose of Sharon and the Lily of the Valley—let us pick the choicest of his little flowers, and compare it with the gayest specimens of other American poets. We do not hesitate to say that the poem on "the Synagogue," to any one who has sense enough to follow its rich allusions, and to appreciate its bewitching harmony, is worth all that Bryant ever wrote—though Bryant, too, is a poet, and a true one. Had not Croswell subordinated this gift in a remarkable degree, and, as it were, immolated it as a sacrifice to his Master, Christ, he might easily have been the foremost among the poets of America. After all, his poetry will be far dearer to the Church in the next century than it is now;

and it is even now much more highly estimated than he ever estimated it himself. As it is found in this volume, its faults are beauties; they show how little he cared to make it what he himself could admire. He threw out the native gold, and here and there a quartz-crystal stuck to it. No matter; he was a pastor, not a sonneteer; he would not waste time on it; for in all respects he filled the idea which Dr. Johnson bestowed on Parnell:

Qui sacerdos pariter et poeta
 Utrasque partes ita implevit,
 Ut, neque sacerdoti suavitatis poetæ,
 Nec poetæ sacerdotis sanctitatis deesset.

We now come to consider the more conspicuous feature of Croswell's career as a clergyman, his pastoral life in Boston. This is of two parts, quite distinct, though in perfect harmony throughout. The rectorship at Auburn is a mere episode, but it forms the division between the youthful ministry at Christ Church and the maturer and more marked pastorate of the Church of the Advent. Behold him, then, devoting the first ardors of his heavenly spirit to the flock of that ancient church, which stands alone, in Boston, (among buildings of its date, erected for public worship,) in the witness of a true and unchanging faith. Its contemporaries have all passed from Puritan Orthodoxy into cold Deism, while its old spire rises like a sentinel, and seems, with its melodious chime, to cry unceasingly, amid surrounding darkness, "*What of the night?*" Croswell was just the man to enjoy the comparative antiquity of his post; to forget, in its old associations, its modern isolation and inconveniences; to feel a thrill of love whenever its old bells called him to prayer; and to invest the laborious and self-denying duties of his cure with an imaginative attractiveness, which sweetened toil, and bred a dear contentment, which was better than great riches to him. He was not a man to run the successive stages of preferment as a popular preacher; his gift was quietness and confidence; his talent, a treasure too rich for exhibition, which, nevertheless, he put to a noble use for his Master, in the noiseless and industrious discharge of duty. Among his brethren, at that time living in Boston, he was not entirely understood. His diffidence and unselfishness were so absolute as to be mistaken for want of force; his consistency was counted bigotry; and the marked characteristics of genius and refinement were supposed, by many, to be indications of spiritless inactivity. They who knew him better, however; who saw the unworldly devotion of self to the service of Christ, which led him to eschew the arts of popularity, and to

shrink from display ; who knew what he was when *drawn out*, as compared with what those supposed him whose coarse natures never came in contact with his, except to *drive him in* ; and who appreciated the sensitiveness with which he declined all rivalry and competition, in the consciousness that the world prefers "sounding brass" to shining gold, in the composition of the priestly character ; those who thus knew and understood him, were always conscious of his true rank as a divine, and greatly enjoyed his sterling merits as a preacher. They heard him with unfeigned delight and edification ; comparing the solid bullion of what they gathered from his teaching, very favorably with the thin leaf which glittered on so broad a surface in the admired productions of more showy men.

What Talfourd has said of success at the bar, especially in the rhetorical part, will best illustrate the difference between Croswell's merits, and those of what are termed "popular preachers." We invite the attention of candidates for Orders to these hints from a secular source, not to discourage, but to inspire, an effort towards higher and more ennobling success than has hitherto been extensively aimed at. We do not underestimate the telling mastery of a genuine orator ; but we deprecate the wretched clap-trap, the mere noise and show, which are too current as eloquence in the pulpit.

"Mere stupidity," says the writer to whom we have referred—"mere stupidity, accompanied by a certain degree of fluency, is no inconsiderable power. An advocate of accurate perceptions, accustomed to rate things according to their true value, will often find great difficulty in pleasing or persuading. The subject-matter of *flourish* is not in his thoughts, and hardly retains a place in his memory. In addition to his inward repugnance to solemn fooling, he respects too much the opinions of men of sense, to descend to the blandishments of popular oratory. It is seldom, therefore, that a young barrister delights his audience, unless he is very nearly on a par with them, in intelligence and attainments, and believes, in his honest stupidity, that he is pouring forth pathos and wisdom. One may, indeed, for a moment, adopt the level of one's auditory, for a passing purpose, without conscious degradation ; but, even of this, a man of sense is apt to be ashamed when he grows cool. And so it is, that a character of sterling merit is often found in the rear of inferior rivals ; and that, because, he is too clear in his perceptions of truth, to invest them with unmeaning phraseology—too much accustomed to think to make a show without thought ; and too deeply impressed with admiration of the venerable, and the affecting, to apply their attributes readily to what he is expected to embellish."

Our quotation has been long, but had it been written to furnish a criticism upon Croswell, as a preacher, it could not have been better suited to the case. It was his fidelity as a pastor, his loveliness as a man, and his unfeigned attachment to his people, that produced the best results of his ministry in Christ Church. There were some who appreciated him as a

preacher, too, in that privileged congregation; but it was only among the fine minds, and delicate apprehensions, whom he attracted to himself, at the Church of the Advent, that the wealth of his sermons was thoroughly estimated. His understanding of the Scriptures; his fidelity to the Gospel; his felicitous comparison of texts; his power of presenting whole passages in new and rich correspondences; his special gift of illustrating the Christian Year, by bringing forth things new and old to meet its times and seasons; these qualities of his preaching found, at last, "fit audience though few."

The retirement of the newly-wedded pastor to Auburn, and his brief sojourn in that uncongenial atmosphere, was not without its happy effects on himself and others. It divided his past from his future, and gave him an interval of comparative rest. He knew not what was before him, and it was well that he did not; but he bore with him a character known and read of all men in the Church, and he had "strength to sit still," till just such a character was wanted, and called into the fore-front of the battle, in the high-places of the field. In reading this part of the Memoir, we were continually struck with a sense of God's providential care of his servant in the very trials of his lot. How they tried his fine gold in the furnace; how they proved his reins and his heart! There is one passage so characteristic of his "unfeigned love of the brethren," and of his willingness to see good in almost every man, (while, at the same time, it illustrates his loneliness, and his longing for "iron sharpening iron," in the society of clerical friends,) that we cannot but cite it entire.

"The Rev. ——— has bestowed a full share of his tediousness upon us, and officiated on Sunday," says one of his familiar letters; "but he succeeded so much better than I had reason to suppose, and in private appears to such advantage, both as a Christian and a man of intelligence, as to confirm me in the opinion I have often had occasion to express, that we are most apt to deal uncharitably with a Clergyman who is unfortunate enough to be unpopular; and that those of whom they have most occasion to complain, in this respect, are their own brethren in the ministry of reconciliation. For my own part, the face of a brother is so rare a sight, in these parts, that I have derived good satisfaction from many of my interviews with old Mr. ———. He is not without his faults, doubtless—alas! who is?—but with regard to these, it is a small matter to be judged of man's judgment. *Let me fall into the hands of the Lord, for his mercies are great*; but let me not fall into the hands of men, especially when I am old and gray-headed—when 'days are dark, and friends are few;' and when those whose sympathies we have most relied on, as being of the house of our friends, inflict the severest wounds, and pierce us through with words like sharp arrows!"

Poor, dear, Croswell! Did his prophetic soul foresee such a time in store for his own tender, and patient, and loving heart?

The next stage is that of his ministry in the Church of the

Advent—a ministry which we do the adversaries of Croswell's work, in Boston, the justice to say, they have entirely misunderstood. We will do them the further justice to say, that many circumstances have contributed largely to this misunderstanding, which though, in no wise connected with, or proceeding from, anything peculiar to that parish, or its first pastor, have appeared to be logically derived from both. The fact is, that Croswell's peculiar type of character was independently formed, and rather anticipated, than shared, the excitements that have risen from the Oxford movement. It is quite conceivable that the man who wrote the little poem on the Ordinal, in 1828, would have been found, in 1848, in just such a work, as he was actually engaged in at that time, if Dr. Pusey had never lived. His whole life was consistent throughout, and aimed at nothing novel, or different from that in which he had been instructed. He was formed on the purest models of Anglican Catholicity, and he realized, in his own life, the life of Hooker, and Ferrar, and Herbert, in blended proportions. Had the Church never heard of "Tractarianism," he would probably have followed out himself, as he actually did, and Croswell would have been known as a very self-denying man, devoted to his calling, and furnishing a rare example of holiness and primitive simplicity. His plain, Quaker-looking, church would have been cited as the very symbol of a godly contentment with humble things; and its poverty of internal ornament would have been thought a striking proof of his spirituality. If any body had thought it worth while to observe that his altar was hung in black on Good Friday, his reply—"I remember it was so, in my youth, at New Haven"*—would have been thought conclusive as to the innocence and propriety of the usage; and the very few departures from ordinary practice which he thought fit to adopt, as more strictly rubrical and becoming, would have been at least forgiven, as quite within the bounds of our Christian liberty.

But circumstances combined to give a false appearance to these things, as the times grew worse and worse about him, and as men lost their senses and their discrimination. A few unstable souls, ephemeral insects by nature, came buzzing about Croswell's honeycomb, and then fled away, leaving their sting behind; and so, he was made alike responsible for their momentary patronage and their base desertion of his honest, and hence, to them, unsatisfactory work. While he went on working, and "laying up in store a good foundation against the time to

come," there were drones, as well as wasps, to hang about his hive, and to make gall of his sweetness. His good was evil-spoken of, and he knew not how to help it. Unsuspecting, wishing well to all the brethren, rejoicing in every good word and work, he toiled on, in honesty of purpose and humility of heart; and if men would abuse his confidence, and *imagine* nothing else than to *mistake his words*, he had nothing to reply.

When the Bishop visited his "upper room," and confirmed the first-fruits of his pastoral labors, he performed his part, rejoicing in the Lord with all his heart, and innocently imagining that his reverend superior was sharing with him his fervent spiritual delight. It all ended, however, in a terrible rebuff, dictated by a mistaken sense of duty on the part of the Bishop, but received, we must say, by his Presbyterian, in a spirit that proves very forcibly that ecclesiastical inferiority is not always an exponent of one's position, in a relative point of view. When the scene was ended, Croswell was still himself. A thousand hopes and joys had been dashed, but he could not forget that, till the disclosure came, he had been able to enjoy the worship, and the presence of his Diocesan. As the Prelate turned away, the meek presbyter, who never cherished a resentment for a minute, and who always spoke sincerely, (and who was a gentleman, as well as a priest,) offered his warm hand, and said—"Bishop, I thank you for your services this evening, which have afforded us great gratification." The Bishop, who is a good man at heart, and who will understand Croswell better, when he meets him in Paradise, was a little confused, and, to his credit, stammered out—"Well, I hope God will prosper you." Why should there have been any collision between such men? We cannot see Croswell taxed with muddying the water that was troubled higher up the stream; and therefore we say, in barely alluding to those who have sneered at the subsequent difficulties of his ministry, as if such were its chief characteristics, that they are unwisely reminding us of the old fable of the lamb at the brook, to which we thus delicately refer them for a rejoinder.

It is surprising how good men will sometimes allow themselves to suspect, and injure their brethren, without the least shadow of a reason for any difference in feeling whatever. Now it was a prominent characteristic of Croswell, (and he carried it to such an extent, that men of another temperament could scarcely understand it in him,) to think the best of everybody, and to take a hearty interest in every good work, as well Low Church as High Church—and we might add even in sectarian works, so far as they were good—without one particle of suspi-

cion that anybody could imagine him to feel otherwise, or to seek anything in wishing them prosperity, beyond the welfare of a common cause. If there were any Christians for whom he seemed absolutely to have no sympathy, and whose works he never could credit with honesty and sincerity, it was the Papists. We speak from long and intimate acquaintance when we say, that we believe he utterly abhorred them, from a deep conviction of the dishonesty and moral pestilence of their practical system. And we say it, because we have seen the accidental use of some of their words in his early poems—(words used as innocently when he wrote them, as we ever use the terms *Ave-Maria-Lane*, or *Paternoster Row*)—caught up to justify a charge against him of hankering after Popery; and because, we verily believe, that even many things in themselves unobjectionable among Romanists, and which he would have once thought it uncharitable to dislike, became deeply distasteful to him as life went on, and as he saw more and more of the Mystery of Romish iniquity. And yet, we say, how strangely good men will sometimes mistake a brother! Croswell's true relations to those of his clerical brethren, who differed from him most, in the Diocese of Massachusetts, are best illustrated by an extract from one of his familiar letters, never meant to see the light, but disclosing his true spirit. "I was at the laying of the corner-stone of —— Church, yesterday," says he; "for I endeavor to unite with the brethren, whether they will unite with me or not. Brother ——'s address was *very good*, and to the aspiration, at the close, I audibly responded, *Amen. I took his hand, afterward, for his faithful testimony*, and hoped they would bring forth the top-stone with shoutings. I do not envy him his building, when completed, in comparison with ours; and I *forgive him that I could not draw from him a word of congratulation in return for mine.*" How much better brethren will understand each other in heaven than they do here! Here were two good men, wishing no ill to any one, and one of them running over with hearty good-will; and yet they parted with a feeling of grief on one side, and of continued estrangement on the other.

But our departed brother's work at the Church of the Advent, is so fresh in everybody's memory, that we need not further speak of it. His death, and all its attendant circumstances, so marked and so affecting, have already received due notice in our pages. This Memoir is a precious gift to the Church; and even those pages, which every Churchman must read with pain, will have their permanent use, in settling important principles of Ecclesiastical discipline, when the heats

of our times shall have cooled away. Another generation will better appreciate William Croswell; his work was essentially an anchor cast to windward; a projection into the future of our Church and country. Should this volume pass to another edition, we would merely suggest, as an improvement, that official documents, and the like, should be removed from the text, and gathered into an appendix. We agree with the venerable biographer, that their preservation was a public duty; however painful, facts could not be misstated, or ignored. We ourselves have found them valuable, in many respects, in explaining misconceptions, and smoothing unkind feelings; and we believe they may be usefully employed, as oil on the waters, by those who will cite them for such purposes, conceding, to begin with, that whoever was first and most to blame for the controversy, each party was honest, and desirous of discharging a conscientious task. We think the Bishop altogether responsible for the evil; but we should be ashamed to say so with any implication, that he acted otherwise than from a sense of duty.

We say, then, as we have said before, that we do all our brethren the justice to believe, that none of them was the personal enemy of one so pure and disinterested, so altogether lovely. A misconception of facts, and of the relations of his ministry to the times, involved some in a collision with him, such as all ages of the Church have beheld, among her best and truest sons. Thus St. Peter and St. Mark ventured to set themselves against the glorious apostle of the Gentiles; and the consequence was the annihilation, in the Church, of the last surviving elements of Judæism. In the Nicene age, half the Church, and all the world, rose up against Athanasius, and the result was the final triumph of the sufferer, and the universal recognition of the true faith. On a smaller scale, Bossuet made war with Fenelon, and the latter gained a moral victory in apparent defeat. Abbot strove to crush Laud, yet everywhere the Calvinism of the one is eschewed, while the decorous ritualism for which the other contended, was, actually, very little more than what is now approved and adopted by hundreds of our Low Church brethren. So Provoost contended with Seabury; and yet the American Church recites the Nicene Creed in her daily prayer, and consecrates the Eucharist with the rite of the Church of Scotland. These collisions, so painful in themselves, God seems, nevertheless, to allow, for the greater confirmation of the faith, in order that zeal which is not according to knowledge, may expend itself in eliciting the strong reasons of truth and soberness, and in giving to the right the nobler triumph in the end. The time will come, we

earnestly believe, when Free Churches, and weekly offerings, and daily prayers, and comely altars, and frequent Communions, and choral Services, and zealous ministrations in season and out of season, will be everywhere characteristic of our Church, and when this volume will be a curious memorial of evil days—of days when good men, in their way, could cast out the name of Croswell as evil, because in these things he was an example unto his brethren, and made himself a burning and a shining light in the midst of a crooked and perverse generation.

AMERICAN ECCLESIASTICAL HISTORY.

COLONIAL CHURCHES IN VIRGINIA.

No. V.—*St. John's Church, Henrico Parish, Richmond, Va.*

BY REV. JOHN C. McCABE.



'BEAUTIFUL for situation, the joy of the whole earth, is Mount Zion,' sang the Royal Psalmist, long ages gone by; and we might take up the spirit of his laud, and respond,—'Beautiful for situation' is "Richmond Hill," and hallowed are the memories and memorials connected with the Venerable Old Church of St. John's. The view which presents itself

from this spot is one of the most beautiful and picturesque imaginable. Across the River James, known once as the meandering "Powhatan," are seen the broad lowlands stretching away into the distance, crowned in the greenness of Summer, or in the golden glories of Autumn, with wheat and corn. The winding river, stealing like a silver thread across through the country down as far as eye can reach,—the falls above, foaming and leaping from rock to rock,—themselves spanned by three noble bridges, and at their head, on the Northern or Richmond side, the very largest flouring mills in the world;—the hills on which the city of Richmond is built, crowned with magnificent mansions, a Medical College, noble churches, and her classic Capitol;—and, in the distance as a background, the dark forests reposing in solemn rest against the western and northern horizon;—all these taken in by one broad comprehensive glance, with but a slight change in the position of the body, from the old Churchyard of St. John's, render the prospect most inimitable, and the location of the old Church itself, the most desirable and commanding. But this venerable structure is associated with scenes and circumstances, subjects and incidents, which give it an interest in the feelings and affections of Virginia Churchmen, far beyond the emotions excited by locality or situation.

St. John's Church is the sole connecting link between the very earliest records of the Old Parish of Henrico, and the present time. It is the only Church of *three*, which once formed the second shire parish in Virginia. It is a memorial of those olden times, when men went forth to worship in the house of God, with arms in their hands, by law ordered and appointed; * when the Psalm and the Ritual were often interrupted by the wild war-whoop of untamed savages, and the baptism, and the burial, were sometimes and often mingled with blood. It is the sole surviving representative Church of that in which, and at whose font, the revered "Master Whitaker" received into the communion of Saints in the Colony, the brave, the beautiful, the good, the gentle Pocahontas; whose name is so dear to every Virginian. Across the site of its burial ground, in which lie not only the "rude forefathers of the hamlet," but the ancestry of the proud chivalry of the olden time, once rolled tides of human blood in the great battle which took place between the troops of Bacon and the Indians in 1676, a carnage so dreadful, and so sanguine,

* "All men that are fitting to beare armes, shall bring their pieces to the Church, Upon payne of every offence yf the Master allow not thereof, to pay two pounds of tobacco to be disposed by the Church-wardens, who shall levy it by distresse, and the servants to be punished." [Laws of Virginia, 1631. 7th of Charles 1st.]

"It is enacted and confirmed that Masters of every family shall bring with them to Church On Sondays, one fixed and serviceable gun, with sufficient powder and shott upon penalty of ten pound of tobacco for every Master of a family so offending to be disposed of by the Church-wardens who shall levy it by distresse; and Servants, being commanded, and yet omitting, shall receive twenty lashes On his or their bare shoulders, by order from the County Courts where he or they shall live." [Laws of Virginia, 1642. 18th of Charles 1st. 1 Edition Henings's Statutes at large, Vol. 1. pages 174, 263.]

as to give to a neighboring spring the dark and meaning title of "the Bloody Run." It was within the sacred walls of this old Temple, in years after, that the celebrated Colonial Convention of 1775 held its session; and those walls were the first that echoed those stirring words of Patrick Henry, which, caught up by countless multitudes throughout the convulsed Colonies, shook the throne of England with their defiant jubilation—"Give me liberty, or give me death!" Here, too, in old St. John's, was read for the first time in Richmond, the Declaration of American Independence.

The ground, then, is not only sacred, but classic. The Church is a pilgrim shrine, where the Patriot and the Christian may both kneel, and where each, as he records his vow, may say, "If I forget thee, O Jerusalem, let my right hand forget her cunning!" The first mention of the Parish of Henrico we find recorded in Smith's History, and is as follows:

"In the beginning of September, 1611, hee (Sir Thomas Dale) sett saile and arrived where hee intended to build his new towne: within ten or twelve daies he had enuironed it with a pale, and in honour of our noble Prince *Henry* called it *Henrico*. The next worke he did was building at each corner of the Towne a high commanding Watch House, a *Church* and store houses; which finished, hee began to think vpon conuenient houses for himself and men, which with all possible speed he could, hee effected to the content of his companie, and all the Colonie. This towne is situated vpon a necke of a plaine rising land three parts inuironed with the Maine River, the necke of land well impaled makes it like an Ile; it hath three streets of well framed houses, a *handsome Church*, and the foundation of a *better laide*, to be built of *bricke*, besides store houses, Watch houses and such like: Vpon the Verge of the River there are fine houses, wherein livd the honester sort of people, as farmers in *England*, and they keepe continuall centinell for the towne's securitie.

"About two miles from the towne into the Maine is another pale, neere two miles in length from River to River, guarded with seuerall commanders, with a good quality of corn-ground impaled, sufficiently secured to maintaine more than I suppose will come this three years. On the other side of the River for the securitie of the towne, is intended to be impaled for the securitie of our hogs, about two miles and a halfe by the name of *Hope in Faith*, and *Cozensdale*. Secured by five of our manner of Forts, which are but Palisadaes, called *Charitie Fort*, *Mount Malado*, a quest house for sick people, a high seat and wholesome aire, *Elizabeth Fort*, and *Fort Patience*, and here hath Master *Whitaker* chosen his Parsonage, impaled a faire framed parsonage, and one hundred acres called *Rocke Hall*, but these are not half finished."*

When, in 1634, Virginia was divided into Shires, Henrico was the second named in that division. While Master *Bucke*, who succeeded the pious *Hunt* at Jamestown, was ministering to the Colonists there, *Whitaker* was no less assiduous in sowing the seed of the Word in the little town of Henrico. He was a son of Dr. W. Whitaker, of St. John's College, Cambridge, and is spoken of by a worthy cotemporary, the holy *Nicholas Ferrar*, as the "*Apostle of Virginia*." His character is well drawn by Crashaw, who, in the year 1613, speaks of him thus:

"I hereby let all men know, that a scholar, a graduate, a preacher, well borne and friended in England; not in debt nor disgrace, but competently pro-

*"The Generall Historie of Virginia, &c., by Capitaine Iohn Smith, sometime Governour of those countryes, and Admiral of New England." [Reprint of London Edition of 1629.]

vided for, and liked and beloved where he lived; not in want, but (for a scholar, and as these days be) rich in possession, and more in possibility,—of himself without any persuasion (but God's and his own heart's) did voluntarily leave his warm nest, and to the wonder of his kindred, and amazement of them that knew him, undertake this hard, but in my judgment heroicall resolution to go to Virginia, and help to beare the name of God unto the Gentiles."

Whitaker was the first Preacher of the Gospel in Henrico. The spot on which his little parsonage was built is passed daily by the steamers going up and down the James River. He was succeeded by the Rev. William Wickham. The following extract from an article in the Southern Literary Messenger for June, 1845, may not be uninteresting:

"Nearly due South from Henrico, on a high hill overlooking the river as it winds around the isthmus, Mr. Whitaker, their preacher," (of the Henrico Colonists,) "located himself. The house was just above the rocky precipice under which the steamer passes; it is covered with ivy, and in the spring is a rich and beautiful parterre. John Rolfe, the husband of Pocahontas, lived at Varind, on the river, two miles below the town of Henrico, on the same side of the river, and there the first Court house of the country was built. There were also a jail and a *Parsonage* all of brick. Stil, the historian of Virginia, was the Parson of the Parish, and wrote his history there."

Between the site of St. John's Church, and the little town of Henrico, Powhattan held his court. Here, standing upon some one of the many hills which rise in succession upon the eye, the savage King might have looked forth proudly upon his broad domains, and like Selkirk have exclaimed,

"I am monarch of all I survey,
My right there is none to dispute."

But even in that hour, on the mighty scroll of coming events were cast the shadows of a power, which, under God, was to subdue and to control. Unconsciously his Kingdom was departing from him, and the tones of the bell in the tower at Jamestown, when they pealed their first chimes to ring in the Sabbath of God, tolled out the requiem of Pagan dominion in Virginia. After Capt. Smith left the Colony, for England, Pocahontas was decoyed aboard the ship of Capt. Argall, and betrayed into the hands of the Colonists for a *Copper Kettle*. Their object in desiring to obtain possession of the princess, was twofold, and seems to justify the course pursued. Capt. Argall had no idea of injuring her in any way, but to "keepe her till they, (the Colonists,) could conclude a peace with her father," and hee effect a ransom of his beloved child, by returning "our men, swords, pieces, tools, &c., he treacherously had stolen." It appears, after her first apprehensions had subsided, she was not an unwilling prisoner. The truth is, the Princess had a tender and susceptible heart. She had, in the hour of his extremity and peril, saved the life of Capt. Smith, when, in her father's power, the bold soldier's head was laid upon the block;—he had gone to England, she had heard he was dead, and Master John Rolfe, "an honest gentleman and of good behaviour," had made a very decided impression; and the silken fetter which had been thus flung around her affections was as strong as a hook of steel to bind her to the interests of the Colonists. We feel that our

brief reference to these incidents is not out of place, because Pocahontas was a distinguished parishioner of Master *Whitaker's*, and the ancestress of some of the noblest and best Churchmen in Virginia. Being visited by her two brothers, under a truce, who,

"Seeing her well though they heard the contrarie, they much rejoiced; promising they would persuade their father to redeem her, and forever be friends with us. Upon this the two brethren went aboard with us, and we sent Master *John Rolfe*, and Master *Sparkes*, to Powhattan, to acquaint him with the business, &c. Long before this, Master *John Rolfe*, an honest gentleman, and of good behaviour, had been in love with Pocahontas, and she with him; which thing at that instant I made known to Sir *Thomas Dale*, by a letter from him, wherein he entreated his advice, and she acquainted her brother with it, which resolution Sir *Thomas Dale* well approved. The bruit of this marriage came soon to the knowledge of Powhattan, a thing acceptable to him, as appeared by his sudden consent; for within ten daies he sent *Opachisco*, an old Vncle of hers, and two of his sons, to see the manner of the marriage, and to doe in that behalfe what they were requested for the confirmation thereof, as his deputie; which was accordingly done about the first of April."

"I have read," says Smith, in continuation, "the substance of this relation in a letter written by Sir *Thomas Dale*, and another by Master *Whitaker*, and a third by Master *John Rolfe*; how careful they were to instruct her in Christianity, and how capable and desirous she was thereof; after she had been some time thus tutored, she never had desire to goe to her father, nor could well endure the society of her own nation; the true affection she bore her husband was much, and the strange apparitions," (1) "Violent passions he endured for her love, as he deeply protested, was wonderfull; and she openly renounced her country's idolatry, confessed the faith of Christ, and was baptized, but either the coldness of the adventurers, or the bad usage of that which was collected, or both, caused this worthy Knight (Sir *Thomas Dale*) thus to write: 'Oh, why should so many Princes and Noblemen engage themselves, and thereby intermeddling herein have caused a number of souls to transport and be transported hither! Why should they, I say, relinquish this so glorious an action: for if their ends be to build God a Church they ought to persevere; if otherwise, yet their honor engageth them to be constant; howsoever they stand affected, here is enough to content them. . . . Master *Whitaker*, their preacher, complaineth, and much museth that so few of our English Ministers that were so hot against the surplice and subscription, come hither, where neither is spoken of. Do they not wilfully hide their talents, or keepe themselves at home, for fear of loosing a few pleasures? Be there not any among them of Moses his minde, and of the Apostles, that forsook all to follow Christ! But I refer them to the Judge of all hearts, and to the King that shall reward every one according to his talent. From Virginia, June 18, 1614.'"

It is known that Rolfe, with his wife and child, paid a visit to England;—they arrived at Plymouth on the 12th of June, 1616. She, the Virginia Princess, the first native Virginian member of the Parish of Henrico, was received and treated with due respect at the English court—her gentle manners prepossessed all in her favor, and with the promise of a long life, she was suddenly cut off in her twenty-second year at Gravesend. "What," says Dr. Hawkes, the eloquent historian of the Church in Virginia, "what would have been the emotions of the devoted Missionary (*Whitaker*) when he admitted Pocahontas to baptism, could he have foreseen that after the lapse of more than two hundred years, the

* "Written by Master Ralph Hamor, and John Rolph." [Smith's *Historie*, 2 Vols. p. 21, reprint.]

blood of this noble hearted Indian maiden, would be flowing in the veins of some of the most distinguished members of that Church, the foundations of which he was then laying!" A few of the descendants of Master *Whitaker* are still living—but the little town of Henrico, with its Church and Court-house, is not. Here and there a pile of rubbish—a vestige of a ruin—is all that remains of Governor Dale's settlement, and Master *Whitaker's* Church; and yet down to the close of the last century, the Brick Church spoken of in Smith's History, was standing at "Curles," formerly Henrico-town. That was the first, St. John's the next, and the third was about six miles above the city of Richmond, and known by the name of "Deep Run." All three were used as occasion required, as we learn from an order in the Vestry-book of St. John's, bearing date the 25th June, 1785:

"Resolved, That until a report shall be made of the amount of the subscription, (for Minister's support,) and further order of the Vestry, the Minister preach on every other Sunday in Richmond Church, (St. John's,) and on the intervening Sundays at Curle's, or Deep Run Church, in due turn. But the Church, for the performing of Divine Service on festivals, is for the present submitted to the discretion of the Minister."

A writer in the *Southern Literary Messenger* for 1851, speaking of Powhattan's residence, and Smith's first interview with him, says: "So accurately does Smith describe the residence of Powhattan by the beauty of situation, the quantity of arable land around, the three islands opposite, and the distance from the Falls, that it will at once be recognized as the place called by his name, and now owned by Col. Mayo. . . . Here, too, it is likely that Pocahontas must have seen Smith, and become interested in the gallant and powerful stranger, whom her wise father seemed even to regard with reverence. Nor is it too much to assert that the visit of Smith to the Falls of the James River," (the very site on which Richmond is built, and perhaps the very spot on which St. John's Church now stands,) "the acquaintance made, and the interest excited, prompted the sudden impulse which so happily saved his life at a later period. Here, on the site of Richmond, the Indian* and the white man first met, and here began that intercourse which terminated the prominence of one race, and the destruction of the other. From the description given, the first settlement of white men near Richmond must have been where 'Rocketts' now stands." Rocketts is the harbor of Richmond, and is about a quarter of a mile below Richmond Hill, on which St. John's Church is located.

In May, 1742, in the fifteenth year of the Reign of George II, an act was passed by the Colonial Assembly, for establishing the town of Richmond in the County of Henrico—which, with the preamble, reads as follows:

"Forasmuch as it hath been represented to this Assembly that the Honourable William Byrd, Esq., hath lately laid out a parcel of his lands at the Falls of James River, in the County of Henrico, in lots and streets for a town by the

* King Powhattan, and Capt. Smith—the two representative men. J. C. M.

name of Richmond, and made sale of most of the said lots to divers persons, who have since settled and built thereon, and that the said William Byrd intends speedily to lay out the other parts of his adjacent lands into lots, and streets, to be added to and made part of the said town; and is willing that part of his lands situate between the said town, and Shockoe Creek and the River, shall remain and be as, and for, a common for the use of the inhabitants of the said town forever. And also that the said town lies very convenient for trade, and navigation, being at the uppermost landing upon the river, where the Public Warehouses are built. . . . Be it enacted, &c.* The right of Col. Byrd to these lands was in virtue of a grant made to Capt. Byrd, his father, in 1679, of land, "beginning on the south side of James River one mile and a half below the Falls, and so continuing five miles up the river in a straight line, and backwards one mile into the woods, and on the north side of the said river, beginning half a mile below the Falls, and thence continuing five miles up the river, and two miles backwards into the woods, all which he accomplishes and presumes to be his own lands," &c.†

The north side of the River mentioned above is the portion on which Richmond is built, and the hill on which the first houses were reared, is still called Richmond Hill. Eight years before the passage of the act establishing the town of Richmond, it was found expedient, for reasons stated in the preamble, to divide the *Parish of Henrico*; and its meets and bounds under this act, are set forth as follows:—"Whereas, by reason of the situation of the Parish of Henrico, in the County of Henrico, the inhabitants thereof do lie under divers inconveniences, *Be it therefore enacted by the Lieut. Governor, Council and Burgesses of this present General Assembly, and it is hereby enacted by the authority of the same*, that from and after the last day of May, in the year of our Lord One thousand seven hundred and thirty-five, the aforesaid Parish of Henrico be divided by James River; and that all that part of the same, which lies on the north side of the said river, shall forever thereafter be esteemed one district, and retain and be called and known by the name of Henrico Parish—and all the other parts," &c., &c.‡

The Vestry-book of St. John's Church, now in the possession of the writer, opens with the proceedings of Vestry on the 31st March, 1785. This book contains the autograph signatures of Vestry men whose names at that time stood, and subsequently stand, identified with legislative, legal, military, and medical talent of the highest order—names of which Virginians will ever be proud. St. John's was an *old church* at the time of the Revolution. It is a matter of historical verity, that, at the period referred to, it, with two warehouses, and "Belvidera," the residence of Col. Byrd, at the head of the Falls, were the only houses of note in the town. Then the church was surrounded by an almost forest; and the site, now occupied by the Capitol on the other (Shockoe) hill, and forming the center of a city of forty thousand inhabitants, at that time was densely studded with primeval oaks and solemn pines. St. John's Church was the *old church*, the village church, *then*, but *when* was it built? The ashes of its dead cannot reply, and the ashes of its records have been given by the spoiler and the desecrator to the winds of

* Henning's Statutes at large, Vol. V, page 193.

† Ibid, Vol. II, page 454.

‡ Henning's Statutes at large, Vol. IV, page 443.

heaven! The hand of the incendiary hath wiped out with a finger of flame the earlier memorials of St. John's Church. A ruthless foe, under the guidance and command of a renegade, the antetype of the infamous Judas Iscariot, (*Benedict Arnold*), during the attack upon, and possession of Richmond, in 1781, burned down the County Court Office, and with the public documents were destroyed the records of the Parish of Henrico, which had been deposited there for safe keeping.

The great wonder now is, that Arnold, in his new-born zeal, did not fire the old church with his own hands; for he who could burn the place in which his mother gave him birth, as he did New London—a birth which must have been ushered in by pangs of exquisite agony, for it was that of a monster—could have had no scrupulous regard for sacred places. Nay, the old church of St. John's had been verily guilty, very guilty of cradling rebellion, and had sent forth from her aisles sounds which had "gone out into all the earth," and made kings toss upon sleepless beds at midnight, and crowns press uneasily upon throbbing brows, and sceptres tremble in tremulous hands. Is it not a wonder that it was spared by Arnold? The 20th of March, 1775, just six years before the visit of the Traitor, and the destruction of the records by his directions, was a day which can never be forgotten by the American people. On that day Patriotism and Piety met and knelt at the altars of old St. John's. A moral glory concentrated on those time-stained walls, as from her aisles rose those awful words, which, thrilling the living men who stood gazing upon the young Prophet-Patriot, might almost have startled the sleepers in the dust around—"Give me liberty, or give me death!" On that day met the Second Colonial Convention in *St. John's Church*. "There were giants in those days," and there were giants in that body: GEORGE WASHINGTON, of Fairfax, CHANCELLOR WYTHE, of whom Henry Clay so touchingly and so beautifully said a few years since, "the immortal Wythe, the patron of my youth, like Cato, wise—like Aristides, just;" EDMUND PENDLETON, ROBERT CARY NICHOLAS, RICHARD HENRY LEE, GEORGE MASON, who wrote the first Constitution of Virginia; and last, not *least*, PATRICK HENRY. Those were "the times that tried men's souls;" and those were the spirits who, calculating the force of the purgation, not only passed through themselves without the fire-stain upon their garments, but brought their country out of the ordeal, purified and immortalized. These men did not meet at midnight, in the valleys below; nor were their consultations and deliberations in whispered and stealthy debates. "A city that is set on a hill cannot be hid;" they selected a prominent and a holy place—it was the Lord's hill, and a high hill; and there by their resolves, they declared by solemn "league and covenant," that "resistance to tyrants is obedience to God." "This," says a recent writer, "was the first deliberate and organized state resistance to Great Britain. Henry has the honor of having conceived and carried it out, and the OLD CHURCH IN RICHMOND is the place where this great principle was first fairly promulgated. It was the cradle of liberty in the South! And the additional honor of being the starting-point of the Revolution is thus given to the spot marked out

by nature and Indian sagacity for the capital of Virginia." From the *pulpit of St. John's Church*, one year and four months after this, the Declaration of American Independence was read for the first time in Richmond. All these facts and incidents give a peculiar interest to the old church, which, though the building has been slightly modernized by the addition of a tower and new weather boarding, (for it is a frame building,) retains its old form, that of a T, and is fairly represented by the engraving at the head of this article. The burning of the church records, with those of the county, to which we referred, will, of course, explain the hiatus in the history of Henrico Parish. We turn now to the Vestry-book, which opens thus:

"In vestry at the church in the city of Richmond. We do hereby subscribe to be conformable to the doctrine, discipline, and worship of the Protestant Episcopal Church. March 31, 1785.

Signed,

Edmund Randolph,
Turner Southall,
J. Ambler,
Nat. Wilkinson,
Miles Selden,

Hobson Owen,
Wm. Foushee,
Wm. Burton,
Bowler Cocke,
Danl. Hylton,

Thomas Prosser."

This first meeting of the Vestry was in pursuance of "an Act of the General Assembly, entitled, an Act for incorporating the Protestant Episcopal Church," and the result of an election "holden at the Court House, in the city of Richmond, on Easter Monday, being the 28th day of March, 1785, when, according to the certificate of Joseph Mosby, who was appointed by the electors then present to preside over the same," the above-named gentlemen were elected Vestrymen. Edmund Randolph was once Governor of Virginia, and a member of Congress when it met in Philadelphia, and a member of the Cabinet of President Washington. Dr. Wm. Foushee was an eminent physician, and the father-in-law of Thomas Ritchie, Esq., the venerable ex-Editor of the *Washington Union*. Jaqueline Ambler was the father-in-law of the late Chief Justice Marshall. The first order on the Vestry-book stands thus: "Ordered that Bowler Cocke and Edmund Randolph be appointed Church Wardens; that it be an instruction to them to recover the church plate and other property, in whosoever hands the same may be, and to open subscriptions for the payment of sextons, and the repairs of the churches, (Curles, St. John's, and Deep River.) Resolved, that Edmund Randolph be appointed as deputy from this parish to the Convention to be holden in Richmond on the 18th day of May next."

On the 8th day of April, 1785, it was "resolved, that the Vestry will proceed to elect an incumbent for the Parish of Henrico on Tuesday, the 10th day of May next." On that day "the Rev. John Buchanan was unanimously elected;" but on the 7th day of June, "the Vestry, doubting whether the election of an incumbent on the 10th day of May last was warranted by the powers at that time vested in them, proceeded to

elect an incumbent, and therefore the Rev. John Buchanan was unanimously elected to that office."

On the 17th day of June, 1785, it was resolved, that Edmund Randolph be appointed to collect by subscription the sum of five pounds, for the support of the deputies to the Convention at Philadelphia. On the 28th day of June, 1786, "the Vestry took in consideration the recommendation of the late Convention, and thereupon it was resolved, that the Rev. Mr. Buchanan, Mr. Ambler, Dr. Foushee, and Mr. Randolph, be a committee to prepare subscription papers for the expenses of consecrating and maintaining a Bishop,* and one of them be circulated by each member of the Vestry." No subsequent meeting was held until the 28th day of March, 1789. On the 2nd day of April, a Committee, appointed at the preceding meeting "to prepare subscriptions for the support of the Protestant Episcopal Church, as well for past services as for the ensuing year," reported No. A and B, which were agreed to as follows:

"No. A. Whereas, the Rev. Mr. Buchanan, as minister of this Parish of Henrico, and the other officers of the Protestant Episcopal Church, have for several years past continued to perform the duties of their respective offices, for which they have received *little or no compensation*, we, the Committee, have therefore paid unto the collectors the several sums affixed to our names, which money is to be distributed by the Vestry of the said church amongst the said minister and other officers of the church, in such proportions as the said Vestry shall deem proper.

"No. B. We, the underwritten, considering that the principles of true religion have a powerful tendency to promote, as well the order and good government of society at large, as the peace and happiness of those individuals who are influenced by them; and that there has been found no surer mode of establishing and riveting such principles on the mind than the uniform exercise of, and attendance on social worship; and deeply deploring the *almost total decline* of Divine worship for some years past, and the consequent depravation of the morals of *every denomination* amongst us; and earnestly wishing for a reformation on that head, more particularly on account of the rising generation, that the seeds of piety and virtue may be sown in their tender minds, and preserve them from the contagion of vice and irreligion, and the practices of an evil world; — to effectuate which important purposes as far as our influence and circumstances admit, we have entered into the present association for the support of religion, and the maintenance of regular Divine worship; and do, therefore, hereby oblige ourselves and heirs, executors and administrators, to pay, or cause to be paid, unto Jaqueline Ambler, Esq., Treasurer of the Vestry, or Trustees of the Protestant Episcopal Church in the Parish of Henrico, One half of the several sums affixed to our respective names,"† &c., &c.

At a meeting of the Vestry of Henrico Parish, on Saturday, 6th day of March, 1790, "the Rev. Mr. Buchanan having presented the Vestry with a letter from the Standing Committee of the Protestant Episcopal

* The Rev. David Griffith, of Fairfax Parish, was elected Bishop in 1786, but the amount requisite to pay his expenses to England for consecration, not being furnished by Convention, and his own resources being too limited to undergo the costs, in 1789 he tendered back to the Convention the appointment. In 1790, Dr. James Madison was consecrated the first Bishop of Virginia, at Lambeth, on Sunday, Sept. 19th.

† Vestry-book of St. John's Church.

Church, recommending that the different parishes in the State communicate to them the mode by which their respective glebes were originally acquired, it is recommended that the Rev. Mr. Buchanan take such measures as he may judge necessary to acquire the information respecting the glebe, and communicate to the next Vestry; and on the 25th April, 1791, Mr. Buchanan reported "that the Glebe of Henrico Parish consists of 196 acres of land, by an old patent, the houses out of repair; it rents for £40 per annum, and the present value £1000; personal property one silver cup and salver." We pass on to notice several other items, among which the following strikes the writer as a little amusing. Feb. 15, 1791: "Resolved, that the Rev. Mr. Buchanan be requested to contract with Mr. Purrington to conduct *Psalmody* for three months in the time of Divine service, for which he is authorized to promise Mr. Purrington six shillings for each day's attendance, or being ready to attend." The Church in Virginia slowly revived from the deep depression into which she had been cast by a series of causes, too well known to Churchmen to be here repeated; and the Church in Richmond, sharing in the general coldness, became a "little flock indeed." There was no regular Register kept as late as 1812; for, by reference to the Vestry-book, I find that it was "Resolved, that a book be kept at the office of Mr. Samuel Greenhow, on H street, near the Swan Tavern, for the purpose of enrolling or registering the members of the Protestant Episcopal Church in the city of Richmond and county of Henrico, conformably to a resolution of the Protestant Episcopal Church, passed on the 5th May, 1803; and it is hoped that the members of the Church will, at as early a date as may be convenient, carry the object of this Resolution into effect.

"Resolved, that the foregoing resolution be printed in all the newspapers published in this city." May 12, 1812.

On the 18th day of July, 1812, it was resolved in Vestry, that "the Wardens be instructed to permit the Rev. John D. Blair (Presbyterian) to perform Divine worship in the church on to-morrow, and on each alternate Sabbath thereafter, and at any other time when the church shall not be occupied by the incumbent, the Rev. Dr. John Buchanan." The Rev. Mr. Blair and Dr. Buchanan preached alternately in the capital for a long time, and the love of David for Jonathan was not more strongly or more beautifully exemplified than was the regard, deep, earnest, and affectionate, which these good men entertained each for the other. Not for a day, or a year, but through a long life they were constant friends. The salary of both was small and both were poor, but Mr. Blair had a family, and Dr. Buchanan none, and the latter generally gave the former his portion of the pay. We shall refer to this again before we close our article. It was resolved at the same time with the last date, that "the Rev. John Buchanan be requested to announce from the desk, after Divine worship, the resolution of the last Vestry, requiring the members of the Church to enroll themselves," &c. The fact is, it had become high time to count noses. The "ecclesiastical copartnership" between these good men had, in some degree, confounded the members of the

flock; and an individual, if pressed upon the subject, would have found it difficult to define his position, whether for Prelacy or Presbytery. It is true the good Presbyterian did not find it necessary to expound the Confession of Faith, and dwell with relish on the "decrees;" nor did the Churchman deem it expedient "to stir up their pure minds, by way of remembrance of the Apostolical Succession," nevertheless the period had arrived when it was proper to ask the question,

"Under what king, Benzonian?"

that each might know his own sheep, and fold them accordingly.

A sad event, which shrouded the whole city in mourning, and caused a wail to rise from many a home—I mean the burning of the Richmond Theatre in 1812—paved the way for another church, the "Monumental," which rose upon the ruins of the play-house, and to the rectorship of which the Rev. Richard Channing Moore, M. D., of New York, was invited; and upon the duties of which he entered immediately after his consecration as Bishop of the Protestant Episcopal Church in Virginia, in 1814. It was in the sermon preached by Bishop Hobart on this occasion that the Right Rev. preacher thus exclaimed:

"The night of adversity has passed, and the morning, I would fain hope of a long and splendid day, is dawning on the Church in Virginia. I think I see the pledge of this in the attachment to our Church, and in the anxious desire to serve her, manifested by laymen of the highest influence and talent, and by a few zealous clergy. They have combined, and they have resolved, under God, that the Church in Virginia shall not perish. From my soul I revere and love them for the holy resolve. My God! in this remember them for good."

Dr. Buchanan had served faithfully the Church from 1785 to this period, and it had become necessary that he should have assistance in his ministerial labors. A change in his pecuniary condition enabled him to resign the emoluments of the Church to his assistant; and the frequent and necessary absence of the Bishop, on his diocesan visitations, compelled him (Dr. B.) to give much of his time to the new Church. The Rev. David Moore, of New York, son of the Bishop of Virginia, was called to be Dr. B's assistant, but not accepting, on the 1st of May, 1815, the Rev. Wm. H. Hart, of New York, was elected, and it was understood and recorded that, "if he accept the appointment, he shall be considered the permanent Rector of the Parish whenever the present incumbent shall resign, or in the event of his death." In Feb., 1816, Mr. Hart, in company with Dr. Buchanan, attended the Vestry meeting. One thousand dollars had just been expended in repairs of the old church; and the resolve, "we will not forsake the house of God," was made in Richmond in good earnest. Mr. Hart continued to officiate, nominally as assistant, but really as the Rector of St. John's, until the death of Dr. Buchanan in 1822. On the 27th day of December, 1822, he was elected the full Rector, and continued until his removal to New York in the following year. As an evidence of this gentleman's worth and popularity, we would remark, that after the Church of St. John's had been served with fidelity and zeal by other pastors, Mr. Hart, upon the occa-

sion of a vacancy in the Rectorship, was recalled in the year 1836, and continued until 1842, when he again returned to New York, where he died during the last year.

The following have been the Rectors of St. John's since 1785. Rev. John Buchanan, (dead,) Wm. H. Hart, (dead,) Wm. F. Lee, (dead,) Edmund W. Peet, (now Rector of St. Paul's Church, Rahway, N. J.,) Robert B. Croes, (New Brunswick, N. J.,) J. H. Morrison, (now Rector of St. Peter's Church, Baltimore,) and the present esteemed incumbent, the Rev. Henry S. Keppler. Of the living we may not speak the language of eulogy, because it would, perhaps, not be in good taste, though well deserved; yet of those who died in the faith, and now rest from their labors, the writer retains a lively remembrance. Buchanan is remembered with the vivid memory of childhood. His was the first voice ever heard by the writer (when a small boy and a Sunday School pupil at the Monumental Church) in our sublime Ritual. He was in the habit of commencing with the sentence, "I will arise and go to my father." Hart was a man of a calm and gentle spirit. Lee's very glance would have told you at once that the spirit within was too strong for the frail framework which pent it up. His clay tenement soon dissolved; but he lived long enough to give "full proof of his ministry;" and when his voice, weakened by disease, gave way, he wrought in his Master's cause with his pen in the columns of the "Southern Churchman," of which paper he was the founder and first editor. As Dr. Buchanan was Rector of St. John's for more than forty years, something beyond a brief notice of the man seems required; and perhaps the best that has appeared is that which follows, copied by the writer from the "Richmond Enquirer" for December 24th, 1822. It is due, moreover, that there should go forth, under the care of a Church periodical, some honorable mention of the good old man whose remains sleep beneath the chancel of St. John's, without a cenotaph to tell the worshiper that he who gave his best days to her service moulders near the pulpit where he preached and labored, in the periods of the destitution and desolations of Zion, unhonored and unepitaphed!

"The Rev. John Buchanan, who departed this life on the morning of the 19th of this month, was born in Scotland in the year 1748. After receiving a liberal education at the University of Edinburg, which conferred on him the degree of Master of Arts, he studied law with the view of being admitted to the Bar of his native country; but not being pleased with the profession chosen for him by his friends, he came to America and joined his eldest brother, the late Mr. James Buchanan, who was then extensively engaged in commerce in this place. It was soon perceived that neither his early habits, nor his turn of mind fitted him for mercantile pursuits; and his own inclination concurring with the advice of his brother to study Divinity, he returned to Great Britain for the purpose of being invested with Holy Orders. After accomplishing this object, he came again to Virginia; but the war of our Revolution was then commencing, and he found no employment as a clergyman of the Episcopal Church.

"After passing a short time with some friends in whose families he acted as private tutor,* he returned to Richmond, where he officiated as Assistant to the

* "Many of the most accomplished ladies of Richmond were educated by him," says the Rev. Mr. Keppler in a note received by the writer from him. Among those families was that of Col.

Rev. Mr. Selden, then Rector of the Parish of Henrico. He continued to perform this duty until the death of that gentleman, when he succeeded as Minister of that Parish. Mr. Buchanan was distinguished as a classical scholar, and a critical judge of his own language.

"As a Clergyman he was greatly approved. His sermons, which were excellent, were delivered with perfect propriety, and with considerable eloquence. As a reader of the Church Service, he had no superior. His attention had been particularly directed to this part of his sacred function, and he was master of it. That he was a firm believer of the doctrines he taught, need scarcely be averred, because he was an honest man, incapable of guile. His piety, which was always cheerful, was as unostentatious as it was unaffected; and the kindness of his heart permitted no asperity of feeling to mingle itself with his zeal. Allowing to all that freedom of conscience which he claimed for himself, he saw in every sincere professor of our faith, a Christian, in every good man, a brother.

"It is a rare instance of that meek and tolerant spirit; which he believed to be inculcated by the precepts and examples of the Saviour, whose Gospel he preached, that for many years himself and the Rev. Wm. Blair, a Minister of the Presbyterian Church, who were attracted to each other by mutual excellence, and were bound together in the strictest bonds of friendship, delivered sermons alternately from the same pulpit, and to almost the same auditors; and it is characteristic of the principles which regulated his professional life, that after the improvement of his fortune enabled him to surrender entirely to his estimable friend and fellow-laborer, the scanty subscription made by their congregation, he continued without relaxation to perform his accustomed duties.†

"To the last moments of his life he cherished a grateful recollection of those from whom, while under the frowns of fortune, he had received kindness. The distinguishing features of Mr. B's character, which endeared him while living, and will long preserve his memory in the tender recollection of those who knew him, were singleness of heart, simplicity of manners, and genuine benevolence. These qualities entered so thoroughly into the structure of his mind, as to be at the same time deeply seated in his bosom, and apparent on the surface of his conduct. They were the agents which impelled, controlled, and regulated the actions of his life:—they were visible to the transient acquaintance, and were felt by the intimate friend.

"His benevolence was universal. It embraced the family of mankind, but was not of that cold blooded, heartless character, which exhausts itself in professions of general philanthropy. It strengthened and warmed, as the circle of its action contracted. It was active in seeking out distress, and delighted with relieving it.

"In the early part of his life, when his means were very limited,—at a more advanced period, when his fortunes were liberal, he was the same kind, humane, and charitable man; aiding his fellow men to the extent of his power, and giving consolation to the wretched. In every situation, and at every time of his life,

"To the homeless child of want
His hand was open still."

And like the Clergyman described by Goldsmith, of whom it is impossible not to think when drawing the character of Mr. Buchanan,

"His pity gave e're charity began,"

Ambler, the father-in-law of Chief Justice Marshall—and subsequently the family of the Chief Justice. A fine and striking portrait of the venerable old man, which once graced the walls of Judge Marshall's drawing-room, was seen by the writer a few years since, at the hospitable mansion of Jno. Marshall, Esq., (Oak Hill, Fauquier Co., Va.) a grandson of the Chief Justice. J. C. M.
† He "also gave Mr. Blair his marriage fees—without these Mr. Blair's support would have been inadequate. Another instance—Mr. Buchanan was entitled to rent from Glebe Land, amounting to some \$200, or \$250 per annum. This he gave to a poor widow and orphan children of his congregation, and continued it up to the time of his death. Began to preach at the Capitol about 1790. St. John's opened on the four great festivals." [Extract from a letter of Rev. H. S. Keppler to the writer.] J. C. M.

We have but little more to add before we close this brief sketch of the old Church of Saint John's. Among the multitudes of grave-stones with which this old Churchyard is studded, are two, possessing some interest. One bears the following inscription :

"Rev. Robert Rose, Rector of Albemarle Parish—Died 30 June, 1751." The other, "Rev. William Graham, A. B., Founder and twenty years Rector of Washington Academy, in Rockland County. Born in Pennsylvania, Decem. 19, 1746. Died, June 17, 1799."

"The night of adversity has passed," and the morning of that splendid day, which the eye of Hobart saw dawning on the Church in Virginia, was no dream of the enthusiast, but the vision of the seer. Sixty years since and the Church of St. John's was opened only on the four festival occasions, and was the only Church in Richmond. Now there are five from whose altars rise Sabbath after Sabbath, the sublime worship of our Church as contained in the book of Common Prayer. Forty-two years since, and the members of the Church in Richmond were invited to call at a little office near the Swan tavern, and record their names; for it was then almost unknown who were "on the Lord's side;" now the number of communicants in Henrico Parish, distributed among the five Churches, is largely above six hundred. Forty years since, and there were but seven members in the Convention which called Dr. Moore to the Episcopate of Virginia;—at the time of his death, in 1841, there were ninety-five Clergy in his Diocese—and at the present time, that Diocese numbers one hundred and nineteen Clergy, and six thousand communicants. From the Theological Seminary have gone forth Bishops, Missionary and Diocesan. The Bishops of two of the most important Missionary stations abroad are her Alumni;—and her Missionaries are laboring among the pagodas of the Celestial empire; beneath the burning suns of Africa, and amid the shadows of the Temple of Theseus!

The blessings of God have so far been upon her choice of Bishops, whose purity of life and soundness in doctrine have been without doubt or reproach. The storms which so unhappily have agitated the Church at large, were seen only in the distance from Virginia—and among those who, in mental or moral madness, "have gone out from us because they were not of us," but one *pervert* paused in his progress, at our Virginia Seminary; and the spirit of *change* which led *him* on to Rome, had come over him before he left another body, and took the Church by the way. These lights and shadows,—these clouds and gleams of sunshine which have darkened, and irradiated the pathway of the Church in Virginia, have been viewed by that silent old sentinel Church from the watch-tower on Richmond hill. The generations that hailed her on her rising, have gone down to the dust of the grave—their children, and children's children have lived and died, and been buried around her, and she still stands, looking back upon the past, rejoicing in the present, and awaiting the future; as one, who having seen the darkness and the dawning of the day, and wept and rejoiced in gloom and in glory, is looking for the coming of the Lord, when she who was the Mother of the Churches in Richmond, shall, in her membership, be acknowledged and received into the glorified family of the "Mother of cities."

ART. VIII.—BOOK NOTICES.

THEOLOGICAL ESSAYS, BY FREDERICK DENISON MAURICE, M. A., Chaplain of Lincoln's Inn, late Professor in King's College, London. From the Second London edition, with a new preface, and other additions. Redfield, New York. One volume 12mo. pp. 369. New Haven: T. H. Pease.

MAURICE'S LETTER TO REV. DR. JELF, on the word "Eternal." New York: C. S. Francis. 8vo. pp. 48.

THIS book of Professor Maurice's contains some things, for which he himself has suffered smartly, in the loss of office and confidence; and by which he is like to make others suffer too. His is not a mind to let any of its opinions sleep, or want for influence, so far as he has ability to become the champion of a party. And such we fully expect, he is now destined to be. Indeed, we have long been looking for such a *development* towards the extreme left, as he seems now on the verge of making. Pusey, Newman, etc., began with a *development* towards the extreme right; and we always supposed that, sooner or later, there must be an oscillation of the theological pendulum, in the opposite direction. Whately, Arnold, Hampden, Stanley, etc., have helped this on; and now comes a pioneer of more theological ability than any of them, and who starts, too, with the prestige of martyrdom to herald his way.

There must be a Maurician school inevitably; and now the grand question is, what is it to be? It begins with pluck enough; for in the person of Maurice himself, it assaults what we have long contemplated as a sort of donjon keep, in the shape of Bishop Butler's works, and follows up its foray, by knocking aside all our old underpinning for such antiquated fixtures, as the doctrine of the Atonement, the Everlasting punishment of the wicked, and the Inspiration of the Scriptures: to say nothing of its havock among sundry collaterals. This is thorough enough, full surely, for an opening; since, if Bp. Butler, on the Evidences of Christianity and old-fashioned views of Atonement, Retribution, and Inspiration, are to go by the board, it is a question of *some small* moment, what next? Proximus ardet Ucalegon—man may begin a fire; but it requires superhuman power to say, Hitherto shalt thou come but no further. As we recall the tuition of history, we know by a sort of instinct, whither all such efforts naturally tend. We wish we could see them sinking into John Bunyan's great Slough of Despond; but, with our historical spectacles on, we can see them terminate in nothing but the Slough of Socinianism. Mr. Maurice would confront such a statement with the stare of profound astonishment, or the curled lip of derision. No doubt he would. "Why," he would exclaim, "if you would exert half an eye, in the right direction—the direction in which I bid you—you could see how respectfully I treat the Church, and all her apparatus for defining, preserving, and disseminating Christian truth." Fair words, which hundreds, who have stood upon his declivity and with his propensions, have often and often uttered before him, and ended with the slide which we fear awaits himself, but which may God in His mercy arrest. We say this in hope, not without a mixture of sadness and apprehension; since, as our readings of history go, we have rarely, if ever, known a man, who began, as he has, with the apparent tapping of a woodpecker against the old bark of the Church, (its formularies, household words, etc.) but he made a sufficient hole in it at last, to authorize (in his own view) the depreciating cry, "There is nothing inside but rotten wood! Come listen then to me: I am wisdom, I am strength."

Mr. Maurice, as we have admitted, is a man of no mean ability; but, like talented and enthusiastic visionaries, makes most prodigious mistakes, for the simple reason that such people are marvelously *one sided*—can never look catholically, i. e., all around a subject, but, upon the go-ahead system of the age, in one direction only. For example. Bishop Butler's great Analogy was intend-

ed for unbelievers—to answer cavils—to show carpers at Revelation, that the same objections on which they rely full confidently may be urged against Natural Religion; and that, therefore, they undermine *all* religion by such objections, and not Christianity alone. But Mr. M. must treat the ever-memorable Bishop, as if he were writing for believers; and incontinently declares that he puts Christianity on the low ground of mere probability, and does not make out his case! This is but a characteristic specimen of the deleterious effect of onesidedness upon, and *in*, all self-confident innovators. We sincerely hope and trust, that our young divines may remember this hint, and never be led away by the baneful ambition of being originals in theology. Theology is not a science for the restless, but for the confiding; like God himself, it is yesterday and to-day the same, and for ever.

Well, having demolished Butler, Mr. M. is doomed to *onwardness*, and must of course have other victims. We cannot tell all, nor half, he expects to accomplish. But here is his, perhaps, grandest feat, in an apparent overturn of all our settled notions of punishment in a future state. He *will* have it, (and he *may* have it; for such common and notorious things as the word in question, and its signification from immemorial time, must be taken for granted; or by and by some one will start up and say, what does the word *God* mean?) he *will* have it, that our formularies have not defined the word eternal. Of course, Mr. M. defines it, to suit himself; and, like all votaries of a novelty, adheres to, and insists on *his* definition, with an inflexibility and inerrancy only to be matched at the Vatican. He declares that eternity has no duration in it; that duration is a thing which is not predicable of eternity; that you may as well say that matter imagines, as that eternity endures. Well, for argument's sake, be it so. Let us try it on, and see. With his usual onesidedness of mind Mr. M. hopes thus to annihilate hell. And so he may; but his trenchant definition cuts away the substratum of heaven too. If "eternal hell" do not mean a state of never-ending punishment, then "eternal heaven" does not mean a state of never ending bliss; while the eternal God himself vanishes away, as the Pantheist wishes him to do, into an abstract conception.

Mr. Maurice's success here, is equal to that of many a onesided Socinian, whom we have known to chuckle over the bright discovery, that the word *Devil* does not signify a *being*, but simply *sin personified*. The same law of interpretation (though you cannot beat it into the head of a schemer, that interpretation is never onesided, but always catholic and impartial) applied to the Scriptures, to cause a devil to become this harmless thing, requires, nay, compels us to infer, that the word *God* also does not mean a *being*, but simply *goodness personified*. Thus he who intends to escape Satan alone, loses also his God, and leaves himself nothing but the blackness of darkness forever. And yet, to prove that the Devil is but sin personified, is a Socinian chef d'œuvre!

And then, going forward in this unblest career, Mr. Maurice approaches the subject of Inspiration. For all common theories upon this subject, he, of course, has no respect. But the alternative, oh, the alternative which his superior endowments are to give us! Why he believes in the inspiration of *all* individual minds, reading the Book of Life and Light under the auspices of the Spirit. And what is this, but old Quakerism rejuvenated!

We wish we had room to offer something upon this subject of Inspiration, which many prophets tell us, awaits reinvestigation at no distant day. We can only say, in this corner, it has often struck us as remarkable, that in the days of the six great Councils, when the Church was at one, the world over, and harmonious in its doctrinal definitions, there was no necessity, none whatever, for falling back upon theories of Inspiration to help out the doubting in disputed cases. We suspect that these theories have been made a substitute for the voice of the Church herself, acting in catholic unity, as God designed she should ever act; and our idea accordingly is, that as there is no hope for such unity now, we must go back for help and guidance to the olden time when the Church, the Ministry, and the Scriptures were *three in one*, and not to scholastic

notions of interpretation. But we cannot enlarge upon a subject fit for a volume.

And now (for we suppose of course, the question will be asked us) if you find so much fault with the Maurician school, what do we propose as a remedy? We say in brief, since here again the matter is too copious for our limits, let the clergy, and most especially let candidates for the ministry, understand, that they are to study Theology objectively as it lies off (*ob* and *jacio*) from themselves, in history; and not subjectively, (*sub* and *jacio*;) as it lies under their individual mind's eye—within themselves—in connexion with their whims, fancies, and speculations. Remembering for whom we speak, we hope to be pardoned this Germanic illustration. And further, we say, let all our professorships, bearing upon instruction in Historic Theology, be carefully looked to; for in a most important point of view, they are of more consequence than our bishopricks.

Historic Theology, in this age of speculation, must be our grand resort against novelties. Theology, as the Church Catholic, (not the Roman Catholic Church, nor the Church of Private Judgment,) as the Church Catholic has held it, "through the ages all along." If theology is to be relinquished to popes, then whether it shall be given over to popes for thousands, like the Bishop of Rome, or to popes for one, like self-willed opinionators, is, in our humble estimation, of small consequence. One crotchet-breeder is as legitimate as another; and if the Church is to be governed by crotchets, instead of her own history, then we must have sect and schism without end; Jesuit and Jansenist, Puseyite and Mauricite, must be the unapostolic succession to the end of time:—unless we may apply Mr. M's own definitions about *duration*, and in righteousness cut short the chain. Historic Theology must be our watchword—historic interpretation of Creeds, Liturgies, and the Bible. And if we would but go back in history—if the Christian world would but take, as its platform, the faith and discipline of the first six Ecumenical Councils, all Christendom might be at unity and peace. It never will be at unity and peace, for ten thousand years to come, if it goes forward with its present proclivities, from its present stand point. It must return to its old unity, or unity is impracticable. Oh that it might retrieve the days gone by. Vision of a blissful possibility, may God realize it in His own good time!

THE GENTLEMAN'S MAGAZINE, London. Published by J. B. Nichols & Sons.

Many of our readers may be unaware, that there is an impression of this valuable periodical designed for America alone. C. B. Norton, 71 Chambers St., N. Y., is an agent for it, and furnishes it at the low price of three dollars per annum. It contains articles of interest to the theologian, as well as to the general reader. For instance, the February number contains a truly learned article on the Septuagint, occasioned by a new edition of that Biblical Version, put forth by the Christian Knowledge Society. We are surprised, however, to find a writer of such undoubted ability as the reviewer, stumbling at the word *Theotocos*, as an improper one, because it makes the Virgin Mary the *Mother of God*. It does no such thing. *Theotocos* is but an adjective, and not a noun. It describes a quality only, and not a person; and the Romish Church has no business to translate it by *Mater Dei*, when even Pius IVth's Creed uses only the word *Deipara*. The Council of Ephesus, which called Mary *Theotocos*, did not do so to honor her, but to defend their views of Christ, and to condemn Nestorianism, which denied the union of the Divine and Human natures until *after birth*, and, of course, denied their essential union. So the Council called Mary *Theotocos*, or the God-bearing virgin. The Council would have denied her, as the Creeds do, one of the most important parts of maternity, i. e. conception. It seems strange, that even theologians cannot recollect the familiar language, "*conceived by the Holy Ghost, born of the Virgin Mary.*"

THE CHRISTIAN REMEMBRANCE, for Jan. 1854.

This number contains a full and highly seasonable paper on the works of Alphonsus Liguori, with especial reference to the achievements of this last of

the Saints, in the characteristic Roman art of equivocation. Rome's most daring feat in casuistry, which she seems never tired of practising, is telling *technical truths and virtual lies in the same sentences*. This is one of the most pitiful and sneaking, and at the same time one of the most truly Satanic performances, we know of, this side of the special domain of the old Serpent; and we are glad to see an authority like the Remembrancer, taking it up, and exposing it. The work is well done, and is enough to sicken any one of Romeward tendencies, unless Rome's love of guile has already tainted his soul. It might have been done with more severity, without a departure from justice; but perhaps the reviewer was wiser to indulge in quiet proofs, rather than in Demosthenian invectives. We hope some of our Church publishers will reprint the article, as a tract. It would be of infinite service for future reference, to those who cannot purchase expensive books.

NOVUM TESTAMENTUM GRÆCÆ. Ex recognitione Knappii, emendatius edidit, argumentorumque notationes locos parallelos annotationem criticam et indices adiecit, Car. Godofr. Gulielmus Theile, Prof Lipsiensis. Editio Stereotypa quarta. Lipsiæ, Sumptibus Bernh. Tauchnitz, jr., 1852. pp. 615, 8mo.

We have never seen so small, and portable, and cheap a Greek Testament as this, of which we entertained half so good an opinion. It cost us but forty cents in paper, and but eighty cents handsomely bound, from the establishment of Messrs. Little, Brown, & Co. of Boston; publishers well known to fame, not on American shores alone. To say nothing of the text, whose accuracy we will presently speak of, it contains a *Conspectus Librorum*, giving us the authority of every book in the canon—its date—the place where written—and the number of its chapters and verses:—also, a *Conspectus Historiæ Evangelicæ*, equivalent to a Harmony of the Gospels:—also, a *Conspectus Historiæ Apostolicæ*—or a digest of the history of the Apostles, so far as furnished by the New Testament:—also, *Annotatio Critica*, or a summary of the most important various readings:—also, *Recensus Locorum*, or a list of all the places quoted from the Old Testament:—and, finally, *Recensus Pericoparum Ecclesiasticarum*, or a list of the Epistles and Gospels for the year.

As to the text, it is divided into verses; but where a verse does not begin a sentence, it does not begin with a capital letter—a decided improvement, if verses we must have. Then as to its accuracy, we suppose our readers may be better satisfied with a specific instance; and so we give one or two. John xii, 27, in our common version, has a colon after "from this hour," which seems to make our Saviour inconsistent with himself. He exclaims, "what shall I say?" as though in doubt what to say, and then goes straight on to say, "Father, save me from this hour." Now, Prof. Theile (pronounced as if spelt in English, Tee-ly) punctuates so as to bring out the sentiment thus; "Now is my soul troubled, and what shall I say! Father, save me from this hour! Rather, (since for this cause came I unto this hour,) Father, glorify thy name." We do not vouch for *all* Prof. Theile's criticisms. This was, we believe, the first that we looked at, and never before have we been so gratified in contemplating a text, which has perplexed many. In respect to 1 Tim. iii, 15, 16, we are glad to see, that Prof. Theile does *not* connect the two verses, and make St. Paul utter this back handed sentence, "The pillar and ground of the truth, and confessedly great, is the mystery of Godliness." He adheres to the old and the natural punctuation, which makes the Church the pillar and ground of the Truth. On the whole, we commend this Greek Testament to all students, who want a cheap, compact, and reliable edition.

COUNT STRUENBEE, THE SCEPTIC AND THE CHRISTIAN. Translated from the French of the German, by Mrs. J. H. Wilson. Boston: Jewett & Co. 12mo. pp. 243.

A useful book for the clergy, in these days when infidelity is spreading not among the rude only, but the refined. There is romance enough about Struen-

see's story to attract those who want such attractions, and sober truth enough for anybody. We wish we could see some of the books alluded to in this volume, and used by a German pastor, in an English dress. For instance, Spalding upon the value of the affections, in their bearing upon Christian faith.

A THEODICY: or, a Vindication of the Divine Glory, as manifested in the Constitution and Government of the Moral World. By ALBERT TAYLOR BLEDSOE, Professor of Mathematics and Astronomy in the University of Mississippi. New York: 1853. Carlton & Phillips. 8vo. pp. 365.

It is now several years since we had ceased to trouble ourselves with the problem which Professor Bledsoe has proposed to himself to solve. A very high encomium, however, which we saw upon this treatise, together with the fact that it claims a Southern paternity, led us to examine its pages. We confess we were not much attracted to the author, by the air of assurance with which he heralds his pretended success in having "removed certain apparent contradictions which have been usually deemed insuperable to the human mind." This is saying a great deal; at least to say of one's own self. Neither was our confidence strengthened in the author, when we found him arguing, from the success of the Baconian Philosophy, in solving mysteries in physical science, for a re-hearing on this subject, a Vindication of the Divine Glory in the Government of the Moral World. The truth on this matter is, that Bacon—of whom Newton was only a successful exponent—never proposed to apply the inductive Philosophy to the solution of problems in morals and Religion. There is still another thing in the author, which did not prepossess us in his favor. He makes no clear, broad, palpable distinction between the domain of the intellectual and the moral world. In reasoning on this subject, this distinction is vital; and no man can write, or reason on it successfully, who does not observe it.

The great problem, with which Prof. Bledsoe attempts to grapple, is that one which, under different forms, and under varied phraseology, has staggered the profoundest thinkers of all ages. It is the old question of Fate and Free-Will—Necessity and Liberty—Divine Sovereignty and Human Accountability—Almighty Power and the existence of Moral Evil.

How, then, does Professor Bledsoe get along with difficulties, which have puzzled, hopelessly, Plato, and Leibnitz, and Hobbes, and Descartes, and Locke, and Diderot, and Edwards, and Chalmers, and Day, and Kant, and Hamilton, and Mackintosh, and Mœhler, and Tholuck? He first takes for granted—which is the very thing to be proved—that Holiness and Sin are of such a nature as not to be objects within the compass, even of Omnipotence: and then he appeals to human consciousness for the proof of the entire Freedom of the Will.

Now, then, his first position is a mere *petitio principii*; and his method of proof, his reliance on consciousness, can be made to establish with equal pertinence almost any of the vagaries of the human mind in any age. If it proves anything it proves too much. Neither is Professor Bledsoe's theory so entirely an original discovery, as he seems to suppose. It is essentially the same method of argument, and employed for the same ostensible ends, as that taught at New Haven as Taylorism, some twenty years ago; an argument which has come to be regarded as wretched philosophy and worse theology. But suppose Professor Bledsoe has got around the difficulty of the *origin* of Moral Evil. Has he also removed the difficulty as to its control, its dominion, and its ultimate results? Has he found any way to vindicate the absolute certainty of the ultimate triumph of Truth and Holiness; and the security even of our own moral perfection and endless happiness when this probationary state is over? If such things as Sin and Holiness are not objects of God's Infinite Power, has Professor Bledsoe reason to congratulate himself in having removed one difficulty only by plunging headlong into another? We do not however propose to discuss the subject at the present time.

We only add, in conclusion, that this work indicates very considerable ability, and extensive reading; and should be read by all who would attempt to fathom

the depths of boundless mystery. It is also beautifully got up by the publishers.

HISTORY OF THE ISRAELITISH NATION FROM ABRAHAM TO THE PRESENT TIME; derived from the original sources, by ISAAC M. WISE. Vol. I. Albany: J. Munsell, 78 State street, 1854.

We have seldom read a book with more pain than this. It is not wanting in talent or research, but is characterized by the entire absence of a religious spirit.

The Author (a Jew) evidently belongs to the lowest school of rationalists, and his attempts to explain away all that is supernatural, lead him fortunately into such great absurdities that his work is comparatively harmless. He is ready to believe anything but the Divine History of his own people.

Having told us in the outset that "the youth of Abraham, like that of all prominent men of antiquity, is surrounded by a cloud of myths so that it is impossible to arrive at historical truth in this point," he proceeds to tell us that the call of Abraham was "the reëcho of his noble heart"—that the angel of God that called to Hagar out of heaven was "probably the sound of a rivulet flowing from a well"—that the Angel of the Lord that called unto Abraham and stayed his hand on occasion of the offering of Isaac on Mount Moriah, was "*Abraham!* who saw his son willing to die for his God, and who thus promised a liberal future to his precious son."

He informs us that the Divine voice that came to Laban when he pursued Jacob, "was probably the paternal love which arose in his heart and overcame all other emotions." The mysterious interview of Jacob with the Angel at Peniel, is described in these words, which we are almost afraid to repeat:

"The same night Jacob had transported his family and all he had over the brook Jabbok, and he alone remained on the other side, when a man, probably a *freebooter!* attacked him, but Jacob offered a violent resistance, so that they wrestled for some time, until finally Jacob was lamed by his opponent."

The extraordinary absurdity of the writer may be learned from the following quotation from the introduction:

"The historian, in order to be impartial, as he ought to be, must either admit that Menes and Moses, Orpheus and Isaiah, Socrates and Jeremiah, Plato and Paul, received communications from God, in which he transcends the sober limits of history, and overthrows all systems of theology, or he must deny that divine communication to all of them."

This is about as sensible as if he had said, "The historian, in order to be impartial, as he ought to be, must either admit that Alexander the Great and Alexander the Coppersmith, were both distinguished generals, or that neither of them were—that George Washington and Benedict Arnold were both of them incorruptible patriots, or that neither of them were—that H. H. Milman and Isaac M. Wise are both accurate and reliable historians of the Jewish nation, or that neither of them are." The man that can see no middle ground between believing everything true or everything false, is certainly past hope.

Our German friends may despair, for a Jew has reached a point beyond the most adventurous Christian among them. He is beyond them in inconsistency, for he belongs to a people whose only claim to the honor and the gratitude of mankind is founded on the fact that they preserved and transmitted to us the name and worship of Jehovah.

He is beyond them even in impiety, for no man that bears the name of Christian, would so far degrade and travesty the scriptures, as to represent that mysterious interview which caused Jacob to exclaim with awe, "I have seen God face to face, and my life is preserved," as an encounter between Jacob and a *freebooter*.

This book is published by subscription, and we cannot but suspect that the very respectable names which appear in recommendation, were given without sufficient care.

THE LIFE AND LABORS OF ST. AUGUSTINE. Translated from the German of Dr. Philip Schaff, Professor of Theology at Mercersburg, Pa. By the Rev. T. C. PORTER. New York: J. C. Riker, 1854. 12mo. pp. 150.

Mr. Porter, in an introductory Note, states that "this little book is designed for the general reader, rather than the scholar." But Professor Schaff of course has not done such a work superficially. He traces the mental and spiritual process by which Augustine was led through the mazes of Manichæism and Platonism, to those strong views of human depravity, and God's sovereignty, and Christ's infinite preciousness, which pervade his writings. Prof. Schaff evinces a close familiarity with, and a keen appreciation of his subject. We wish the parish and private libraries of our country could be stored with such portraits of the Early Christian Fathers; in comparison with whom, most of our modern theologians are, every way, the merest pigmies. Mr. Porter, the translator, says, Augustine "alone, of all the ancient Fathers, stood high in favor with the Reformers of the Sixteenth Century." *Doctrinally*, and with the *Continental* Reformers, this is true in a qualified sense. But St. Augustine was not the only giant in the earth in those early days. None can rise from the study of those times without the consciousness that he has been in communion with men who drank deep from the fountain gushing from the Living Rock; men, who, in intellectual stature, were equal to the work to which God called them, in precisely defining the Faith against every conceivable form of Error. The English Reformers were no strangers to the thoughts and testimony of such men as Athanasius and Basil, and Chrysostom, and Ambrose, nor to the rich treasures, doctrinal and devotional, of a still earlier day. Hence the Catholic character, the Scriptural symmetry, and proportion of the English Reformation.

We are sorry not to be able to leave this volume without a word of caution. Prof. Schaff belongs to the school of *developmentists*; a school based on an idea intrinsically false and dangerous; and one which renders a return to unity, on the primitive foundation, utterly impossible.

THE COMPLETE POETICAL WORKS OF THOMAS CAMPBELL; With an Original Biography and Notes. Edited by THOMAS SARGENT. Boston: Phillips, Sampson & Co., 1854. 12mo. pp. 479. New Haven: T. H. Pease.

This beautiful and excellent Boston Edition of the Works of Campbell, will be well received by the reading public. Mr. Sargent has been exceedingly happy in his Life of the Poet; he has given all the leading facts in his history, and has presented, we think, a just delineation of his character. The reader is better satisfied than he would be after wading through the three prolix, tediously minute, and somewhat partial volumes of the Poet's personal and intimate friend, Dr. Beattie. Campbell was an over-sensitive, delicately organized, impulsive man; he lived without plan or definite purpose. But he was a fine scholar, a true genius, and a pure-hearted man. Whatever may be thought of his rank as a descriptive and didactic poet, yet, as a great Lyric Poet, he stands without a rival in English verse. *Lochiel's Warning*, the *Battle of the Baltic*, and passages in the *Pleasures of Hope*, and in *Gertrude of Wyoming*, will live as long as the English Language. His poems are very unequal, and in the latter period of his life he never realized the anticipations based upon the productions of his earlier years. But there is in his verse, occasionally, a terseness of expression, a brilliancy of imagination, a stirring energy in his trumpet-tones, and a melody of song, which will make him immortal. For his complete works, as well as the Life of a man who was the friend of Scott, and Jeffrey, and Brougham, and Alison, and Stewart, and Brown, and Talford, we must refer to the volume itself.

THE HISTORY OF THE RESTORATION OF MONARCHY IN FRANCE. By ALPHONSE DE LAMARTINE. Vol. IV. New York: Harper & Brothers, 1853. 12mo. pp. 524. New Haven: T. H. Pease.

This fourth volume commences with the news of the death of Napoleon, and ends with the abdication of Charles X, and the restoration of the Bourbons to

place and power. As a narrative of events transpiring on the continent of Europe, Lamartine draws a graphic picture. But when Lamartine goes behind the curtain to solve the enigma of French politics, then he is to be distrusted. Revolutions and Restorations in France have their meaning, and they will be repeated until that meaning has fastened itself indelibly upon the conviction of France and of the world. This is the great drama of these latter times; and the moral yet to be learned, is the folly and the guilt of the deification and enthronement of human depravity over the despised and trampled sanctions of Christian morality and virtue. It is an awful truth that God is just, as well as merciful.

SKETCHES OF THE IRISH BAR. By the Rt. Hon. RICHARD LALOR SHEIL, M. P. With Memoir and Notes. By R. SHELTON MACKENZIE, D. C. L. In two vols. New York: J. S. Redfield, 1854. 12mo. pp. 388, 380. New Haven: T. H. Pease.

Possibly the reader will recollect having seen and read, with much interest, some of these Sketches in the London *New Monthly*, when conducted by Campbell. As now collected, they form a most pleasing book, and possess more value, especially with the Editor's Notes, than we anticipated. Sheil, the author of the "Sketches," was an Irishman by birth and education. He graduated with honor at Dublin, and at the age of twenty-one years, in 1814, was called to the Irish Bar. Here he never rose to distinction. Neither his studies, nor tastes, nor habits, nor talents, fitted him to shine as a mere lawyer. He was mainly influential, with O'Connell, in bringing about the Roman Catholic Relief Bill, in 1829, and was in Parliament most of the time from 1830 to 1850. Though a Papist, he sided rather with the Whig than the Irish party, and the government knew how to keep him satisfied with that position. In 1850 he went as British Ambassador to Florence, where he died April 25, 1851, at the age of fifty-eight. These "Sketches of the Irish Bar" were contributed between the years 1822 to 1829; and were all published in the *New Monthly*, except two, which appeared in the *Metropolitan*. They relate to individuals among public men; they also describe the practice, &c., at the Irish Bar, and abound in biographical incidents, political anecdotes, and literary gossip, besides giving an account of public events connected with the progress of popular liberty in Ireland. They are written very cleverly, and the Notes of Mr. Mackenzie are sufficiently full to render the work intelligible to an American reader. It is an Irish portrait of Irish characters, and will raise our estimate of the capacities of that people.

MINNESOTA AND ITS RESOURCES. To which are appended, Camp-fire Sketches; or, a Trip from St. Paul to Pembina and Selkirk Settlement, on the Red River of the North. By J. WESLEY BOND. New York: J. S. Redfield, 1853. 12mo. pp. 364.

Notwithstanding that this work is written somewhat in the "Young America" style, it contains much real information concerning Minnesota and its resources, its past history, its rivers, Indians, antiquities, settlements, improvements, prospects, &c., &c., which can be found nowhere else. A map and an Appendix, giving a description of Prince Rupert's Land, &c., add to its value. It is an entertaining volume, and should be read by every traveler before visiting that beautiful region.

AN INDEX TO PERIODICAL LITERATURE. By WM. FRED. POOLE, A. M. New York: Chas. B. Norton, 1853. 8vo. pp. 521.

The object of Mr. Poole, in the preparation of this large volume, is to enable one to turn at once, and on almost any subject, to any of the leading periodicals which have sprung up during the last half century. The work must have cost the author immense labor, and, as far as we have examined, has been per-

formed with completeness and accuracy. As to its great value, it cannot be questioned, in the assistance which it proffers, not only to the general reader, but to clergymen, lawyers, librarians, authors, and especially to editors. The growth of periodical literature has been a feature almost of our own times; and its influence in shaping public opinion admits of demonstration. Nor need we allude to the literary celebrities who have won their reputation in such contributions. Many of the brightest names in British and American literature have here first been introduced to the public.

AUTHORIZED EDITION OF THE COMPLETE LECTURES OF FATHER GAVAZZI, as delivered in New York. Corrected by himself. With a Sketch of his Life. By G. B. NICOLINI. New York: M. W. Dodd, 1854. 12mo. pp. 398. New Haven: F. T. Jarman.

Gavazzi is a phenomenon. Once in good standing as an Italian priest, monk, and professor, he is now as immoderate in his denunciations of Popery as anybody can possibly desire. Instead of turning up one's eyes in holy horror at his rhetoric, it is a good deal more philosophical to ask, what is it has made Gavazzi what he now is? He is said to be a man of unblemished moral character, and the picture which he draws of the practical working of the Papal system, highly wrought as it may be, is worth studying with care. The developments of the present day, of which these lectures are only a specimen, are the mutterings of volcanic fires which, sooner or later, will do their work. Underlying all the outrage against God and man, of which Rome is guilty, there is a law which will vindicate itself, inevitably and irresistibly. And yet Gavazzi's arguments are all of a popular character. They may move the masses; they will never carry conviction with a really thoughtful mind. They prove that something is wrong; they do not substitute truth in the place of error. Not once, does he recognize those great Catholic verities on which the English Church was reformed, and without which no true reformation is possible. Here is the defect with these men; they can pull down—they cannot build up. A vague, undefined, and undefinable Protestantism is all upon which they are prepared to fall back.

HOT CORN: LIFE SCENES IN NEW YORK ILLUSTRATED. 1 vol., 8vo. pp. 408. Handsomely illustrated. 1853. 12mo. pp. 400. New York: De Witt & Davenport.

Social Progress, Moral Reform, is now the order of the day; and a certain notorious old personage, whom we shall not name, finding the car in motion, has jumped on board, turned engineer, and bids fair to do a "smashing" business. He means to show that, in this matter of "Reform," he can go ahead of all the Churches in Christendom. And so he crowds the low theatres with Christian professors, who go to see "Uncle Tom's Log Cabin" exhibited; and he persuades clergymen to recommend this reeking, nauseous sepulchre, whose epitaph we have placed above what we now write. It will do more to demoralize the young, to excite a morbid, prurient curiosity, to defile the imagination, to kindle the fires of unholy passion, than Eugene Sue or Paul De Kock have ever done; because it will go where their works have no access. In the country, especially, where, we understand, its sale has been very large, its deadly mischief will be beyond computation. It should be labeled "Deadly Poison," and shunned by the young as they would shun a basilisk. It ought to be added, that this fetid book comes out under the auspices of a certain school of "philanthropists" in New York city, whose real character this loathsome thing will help to expose. In this respect it may do good, just as the inscription "Small-Pox" on a pest-house may do good.

LIBERIA; or, Mr. Peyton's Experiments. Edited by Mrs. SARAH J. HALE. New York: Harper & Brothers, 1854. 12mo. pp. 304.

Mrs. Hale's object in preparing this book was to show the advantages Liberia offers "to the African, who, among us, has no home, no position, and no

future." She has thrown her argument into the form of a fictitious narrative, but her statements of facts, respecting Liberia, are drawn from the most authentic sources. A valuable Appendix, of over 50 pages, contains Letters from Colonists, the opinions of many of our most distinguished Statesmen, and others. Among the bright prospects for the elevation of a large portion of degraded humanity, there is none on which we calculate with more certainty, than African Colonization and Christian Missions connected therewith. Every noble principle and generous impulse point the colored race to the land of their fathers.

QUESTIONS on the Author's Commentaries on Romans and Hebrews. By SAMUEL H. TURNER, D. D. New York: Stanford & Swords, 1854.

These Questions, carefully prepared by Prof. Turner, are published of a uniform size with the Commentaries, and will, we suppose, be bound with them in future editions of those valuable works. We express not merely our own judgment, but what we know to be that of the ripest Biblical scholars in the country, in saying, that these Commentaries well deserve a place in the library of every intelligent Christian. To the private student, as well as to the Sunday school teacher, these Questions will be of great assistance. A few volumes of choice books, thoroughly mastered, are better materials to the Minister and the layman, for intellectual and moral growth, than all the popular literature of the age. We again earnestly commend these Commentaries to our readers.

THE BOY WHO WAS TRAINED UP TO BE A CLERGYMAN. By JOHN N. NORTON, A. M., Rector of Ascension Church, Frankfort, Ky. Philadelphia: H. Hooker, 1854. 18mo. pp. 152.

Mr. Norton, himself one of our most hard-working and successful Clergymen, has here sought to illustrate the only reliable method to remedy the greatest want of the Church, to wit, training up the young with Christ's Ministry distinctly in view. It is a narrative—mainly, it is said, a true one—of a little lad whom the author follows through the period of childhood, and the temptations of college life, until he leaves him, at last, ordained Christ's ambassador. The story is told with great simplicity of style, and in the earnest spirit of one who seems to conscientiously believe that Christ really established a Church on earth, with its Ministry and Sacraments; and that these are not now left matters of mere expediency. It is positive enough to do good.

THE TRUE CATHOLIC. March, 1854. Baltimore.

REV. DUDLEY A. TYNG'S Sermon on the Late General Convention. Cincinnati.

On the Sermon of Mr. Tyng we have very little to say, except to express our sorrow that such a production could have emanated from any portion of the Church. A late number of the *True Catholic*, however, contains a wholesale, broadside charge against New England character, to which we may be expected to allude. It alleges that there is "especially of the New England mind" a prevailing characteristic, which it calls a "one-sidedness," which prevents New Englanders, and of course New England Churchmen, and of course Connecticut Churchmen, from seeing and comprehending more than half of a subject. And, hence, as it says, "a half truth is a whole falsehood," it is not difficult to give a Yankee guess at the conclusion to which the *True Catholic* would have its readers come. Now, it would be easy enough to show that the *True Catholic* has mistaken altogether the real type of the New England mind. Its tendencies are of the eclectic cast, and lie in another and directly opposite direction from what the *True Catholic* supposes. But the writer goes on to specify two or three points on which these "one-sided" New Englanders are able to perceive only "half a truth;" and so, of course, are the victims of "a whole falsehood." One of these is *medievalism*! Another is the nature of the Sacraments. Another is the doctrine of the Incarnation. We are not going to discuss either of these points here; but if, unhappily, the Church is to

be doomed to another scene of controversy like that from which, long distracted, she is just beginning to find repose, let its responsibility rest where it belongs. We shall not shrink from the issue when it is forced upon us; and we would propose to begin with *medievalism*, which, of course, involves both the others, and several other things connected with them of equal importance. And as a starting-point on *medievalism*, we would propose, as a thesis, an extract from a recent editorial in a Church newspaper, with which paper the editor of the *True Catholic* was formerly connected. The extract is absolutely surcharged with treachery to the principles of the English Reformation, and is worthy only of a Jesuit. Certainly it is one of the most remarkable paragraphs ever written by a man professing to be an American Churchman. So long as men are tolerated in the Church who are capable of writing such stuff, controversy we shall have beyond a peradventure. The extract is as follows; the whole article is in the same vein.

"Our services, however changed, ARE STILL MEDIEVAL IN THEIR ESSENCE AND SPIRIT, NOT IN CONTRADISTINCTION TO WHAT IS OLDER, BUT AS THE COMPLEMENT AND PERFECT FULFILLMENT OF EARLIER TIMES."

At present we design only to *allude* to the article in the *True Catholic*. A friend at our elbow is disposed to be decidedly funny over the matter. He thinks we may as well "lament over our pitiable New England condition, and weep a few crocodile tears over our misimprovement under Clerical Bishops, which has rendered it necessary to put a *lay Archbishop* over us *all*, to keep us straight!"

But, considering the nature of the charge, and the quarter from which it comes, and the past history of the Church, the denunciation is a little more than funny. Who was it, for example, when the American Church was rallying in her early days of weakness and despondency, and was laying foundations broad and deep for all coming time—when such things as the Eucharistic Service, and the Nicene Creed, and the Episcopate itself, were at stake; who was it that then showed principle which had back-bone in it, and proved themselves to be Churchmen, in knowledge and wisdom equal to the exigencies of the occasion? Where did those men come from? In what direction was the "one-sidedness" seen then? Leaving medievalism for the nonce, let the *True Catholic* answer that question, and then sneer at the "one-sidedness" of New England Churchmen with all due self-complacency.

Or, apply the test to later times. Connecticut Churchmen are not, we believe, given to the ungracious business of making invidious comparisons. But where are the great body of clergy and laity most generally and thoroughly united on the distinctive principles of the Church? And though they have had the hardest and most uncongenial soil to work in, in the whole country, yet in what State do statistics show that the entire population are, by all odds, most adequately supplied with Church ministrations? Where is the Church at this moment making most decided advances, and with the fairest prospects for the future? The past history of the Church in Connecticut has driven Churchmen to the necessity of knowing precisely on what ground they stand. They hold that ground now with the respect, at least, we might say with more than the respect, of the denominations around them. But every inch of ground has been well contested.

As to the general position taken in this article in the *True Catholic*, we must also express our most decided dissent. The "double witness" of the Church, which Bishop Kip so well described in the book referred to, was a "double witness" *against two opposite classes of errorists*; those who have mutilated, and those who have added to, the Faith and Institutions of the Gospel. It was no part of his object to show that the Church is a doubled-tongued witness for the truth, the personification of Tract No. xc, sheltering alike the disciple of Geneva and the disciple of Trent. Nor can the Church be such a witness. For Truth is not two-fold nor multiform; like the shield of the fable, white on this side, and black on that; inscribed with popery for one, and puritanism for another. Truth is One, as God, its author, is One. Error alone is multiform

and many-sided. Opinions concerning the Truth, speculations, explanations, theories, these, if men will have them, may be, and will be, not only two-fold, but many-fold. But the great curse to the Church has been, is now, and, we fear, will continue to be, (especially if we are to be launched again on the sea of *medievalism*;) that these speculations are erected as standards of Faith, and so become miserable Shibboleths of parties. And hence we have, on the one hand, one very harmless little rescript from Cincinnati; and, on the other hand, another more formidable rescript in the *True Catholic*—both which, so far as they are heeded, will, we fear, only serve to throw the apple of discord into the Church, and hinder that practical Unity for which the heart of the Church is yearning, which the wants of the world imperiously demand, and of which the late General Convention presented so beautiful an illustration.

For ourselves, as CHURCH REVIEWERS, we are quite content simply to be Churchmen. We have an increasing distrust of theological speculations. We have never asked ourselves whether we are High, or Low, or Broad. Without trying to see how far the theological pendulum can be made to swing, we find quite enough positive ground in the Church, on which true and earnest men can stand and work together, heart and hand, for the accomplishment of one great and glorious object, the conquest of the world to the CROSS OF CHRIST. We would not dare lift a finger, nor write a line, to prevent the consummation of such an end. To hasten that consummation, we pledge ourselves with whatever of strength God may vouchsafe to give us. In this conflict we shall rejoice to see the *True Catholic* doing battle as the vanguard.

REV. RICHARD JOHNSON'S SERMON: The Church's Provision for the training of her Children. Talbotton, Ga. 1st Sunday after Trinity, 1853.

This Sermon illustrates two things: First, the hold which Christian Nurture is taking on the mind of the Clergy and of the Church; and second, the fact, that the basis of all such nurture is regarded, not as natural gifts or endowments, but as the supernatural gift of Grace given in the Sacrament of Baptism. Mr. Johnson writes with clearness of style and with decided ability; and in his Appendix he fortifies himself beyond the power of gainsaying. That the essential doctrine of this Sermon is the doctrine of the Prayer Book, is beginning to be openly conceded by men who are now pleading for a mutilation of that Book. That it was the doctrine even of the continental Reformers, is absolutely certain. That it is the doctrine of Holy Scripture, we do not doubt. That the view zealously put forth in certain quarters, is Pelagian in its character, and Infidel in its inevitable tendencies, reason and history both affirm. The first, the great duty of the Church in the family, the Sunday School, the High School, and the College, is CHRISTIAN NURTURE. They who live a century hence, and who will reap the fruits of the anti-Christian theories of the present day, will estimate the magnitude of that duty.

SEVEN LETTERS ON THE NON-RELIGIOUS COMMON SCHOOL SYSTEM OF CANADA AND THE UNITED STATES. By ADAM TOWNLEY, Presbyterian of the Diocese of Toronto. Toronto, 1852. 12mo. pp. 55.

We are glad to notice this pamphlet in connection with the Sermon of Mr. Johnson above. Rev. Mr. Townley pleads for Denominational Schools—schools in which Christ's religion shall be taught; and this as necessary to secure those great ends without which popular education is worse than worthless. We know of no subject on which the public mind is so utterly perverted as this. Popular Education disconnected from everything distinctive in Christianity or Revealed Religion—this is now the cry. It prevails in all the United States, and in Canada; and it is gaining ground in England every year. The whole subject is too broad for us to discuss here, but it is taken up elsewhere in our pages, and will be pursued hereafter. There are practical difficulties in the way, to meet which, Churchmen should immediately and earnestly address themselves. The Old School Presbyterians, in the United States, have already

moved in the matter with an energy which indicates a full appreciation of the subject.

BURCLIFF; Its Sunshine and its Clouds. By PAUL CREYTON, Author of "Father Brighthopes," etc. Boston: Phillips, Sampson & Co., 1854. 12mo. pp. 295. New Haven: T. H. Pease.

Paul Creyton describes, in this little volume, the actual Slavery which often prevails amid the artificial, heartless formalities of city life; and he has also a keen sense of the ludicrous, as exhibited in the social habits and manners of the country. He always draws striking portraits, and is really one of our best writers of books of this class.

CHRISTMAS DAYS AT CHESNUT HILL. By COUSIN MARY. Illustrated.

LITTLE BLOSSOM'S REWARD. A Christmas Book for Children. By MRS. EMILY HARE. Illustrated.

LITTLE MARY; or, Talks and Tales for Children. By H. TRUSTA.

ESTELLE'S STORIES ABOUT DOGS. For good Boys and Girls. With six plates with illuminated borders.

These four juvenile books, published by Phillips, Sampson & Co., of Boston, are beautifully illustrated, printed, and bound; they are also exceedingly well written; and as gift books for children, we have seen nothing which will make children's eyes sparkle with livelier pleasure. They are worthy of the Boston press, and of a wide circulation. In New Haven, they are sold by T. H. Pease.

HERBERT ATHERTON. By Author of "Wreaths and Branches for the Church." pp. 204, large 16mo.

IN THE WORLD, BUT NOT OF THE WORLD. By the Author of "Helen Morton's Trial," "Watch and Pray," &c. With two fine Engravings. pp. 216, large 16mo. ed.

LOVE'S LESSON. By the Author of "Timid Lucy." With two Engravings. pp. 237, large 16mo. ed.

THE BARRON'S LITTLE DAUGHTER, and other Tales, in Prose and Verse. By the Author of "Hymns for Little Children." With three fine Engravings. pp. 223, large 16mo. ed.

OUR LITTLE COMFORT. By Author of "Wreaths and Branches for the Church," &c. With two fine Engravings. pp. 205, large 16mo. ed.

STORIES ON THE EIGHT BEATITUDES. 18mo. pp. 175.

STORIES FOR LITTLE FOLKS. Twelve in number, of \$2 pp. each, 32mo.

CHRISTMAS AT HOME; and THE EBONY BOX. By the Author of "Little Flora." With a fine Engraving. 18mo. pp. 108.

OUR OPPOSITE NEIGHBOR. By SARAH ROBERTS. With a fine Engraving. 18mo. pp. 108.

MY TWO SUNDAY SCHOLARS. 18mo. pp. 38.

THE CHURCHMAN'S DIARY, FOR 1854. With several important improvements on the Diary of last year. It contains distinct notation of all the Holy Days and Seasons of the Church; all Anniversaries and Meetings of Institutions, Conventions, &c.; the Lessons for Daily Service throughout the Year; blank spaces for memorandums for each day, and blank pages at the end for Monthly Expense Accounts, and Miscellaneous Memoranda; also, a number of New and Valuable Tables.

The above are recent issues of P. E. Sunday School Union and Church Book Society. We cannot particularize each one; but "Herbert Atherton," "In the World, but not of the World," and "Love's Lesson," are written in a most beau-

tiful and winning style, and they illustrate and enforce the duties of the Christian life in an effective manner. We trust and believe that the Sunday School Union, by its avoidance of ultraisms of all sorts, and by its earnest presentation of the positive truths and practical duties of the Christian Faith, will meet the pressing wants of the Church, and receive the confidence of true-hearted Churchmen. In the great work of Christian Nurture, the Church asks for her children neither Romish nor Puritan tinctures, nor yet tasteless dilutions of the Gospel, but works written in the true spirit of Christ and His Church. Let the Union meet this want, and it will lack neither friends nor funds.

ORIENTAL AND SACRED SCENES, in Greece, Turkey, and Palestine. By FISHER HOWE. New York: M. W. Dodd, 1854. 12mo. New Haven: F. T. Jarman.

The forty Chapters of this work are devoted to concise description of places most noted in oriental and sacred history. The style is unambitious, and the author has aimed at furnishing a really useful, as well as an entertaining volume. It will be found a valuable addition to the Sunday school library.

ALCOHOL AND THE CONSTITUTION OF MAN. Being a popular scientific account of the Chemical history and properties of Alcohol and its leading effects upon the healthy human constitution. Illustrated by a beautifully colored Chart. By E. L. YOUNG, Author of the "Class Book of Chemistry." New York: D. Appleton & Co., 1854. 12mo. pp. 127.

There is the appearance of scientific analysis in this treatise, but how reliable it is we are not competent to say. We observe it is endorsed by some of the most ultra-"temperance" men of the country.

A PASTOR'S GIFT. Being Selections from an English work entitled "Tracts for Parochial Use." By Rev. MONTGOMERY SCHUYLER, Rector of St. John's Church. Buffalo, 1854. 12mo. pp. 137.

Mr. Schuyler has given proof in these Selections of his own earnestness and practical wisdom as a parish priest, as the history of St. John's, at the end of the volume, gives evidence of his most signal success. Few parishes in the country can show such lists of statistics, baptisms, new communicants, &c. &c., indicating a vast amount of successful labor.

Mr. Schuyler states, in his preface, that these treatises on Baptism, Confirmation, the Lord's Supper, are made up from an English work. The treatise on Confirmation was not *originally* an English, but an American work. It was first published at Hartford, Conn., in 1844, and has passed through several Editions. The original MSS. are now in our possession.

CALENDER OF TRINITY COLLEGE. Hartford, Conn., 1854.

All that this promising Institution needs is larger endowments, both for professorships and scholarships, that it may at once *command* patronage. Yale, at New Haven, and Wesleyan, at Middletown, are pursuing the only policy with which the public will be satisfied at the present day. Trinity College has 13 Professors and Tutors; 89 under-graduates; and 16 theological students.

HARPER'S MAGAZINE.—The January number of Harper's Magazine opens with "a word of apology," in which is given an account of the destruction of the establishment by fire, on the 10th of December, and a sketch of its history. We extract from it some interesting particulars:—

"The establishment of Harper & Brothers, it is believed, was the largest of this kind in the world; that of Brockhaus, in Leipsic, ranking next. It differed from that, and from all others, in the fact that it combined all the departments of labor necessary for the production of books in their perfected form. Upon the continent of Europe, books are mainly sold in sheets, furnished simply with paper covers; and in England the binding of books is carried on as a distinct business, having no connexion with their printing.

"It would be impossible to form anything like an accurate estimate of the number of volumes issued by Harper & Brothers since the foundation of their establishment. Their extensive arrangements for the manufacture and publication of books have enabled them to sell them at prices which have given them access to the largest possible market, and no inconsiderable portion of the book trade of the United States has thus been supplied by their house. Among the books destroyed was a new and complete catalogue of their current publications—from a few sheets of which, aided by previous catalogues, the following summary statement has been made:—

	<i>Works.</i>	<i>Vols.</i>	<i>Orig'l.</i>	<i>Reprint.</i>
History and Biography,	329	585	158	171
Travel and Adventure,	130	187	73	57
Theology and Religion,	120	167	68	52
Educational,	156	165	124	32
Art, Science, Medicine,	96	110	46	50
Dictionaries and Gazetteers,	28	34	23	5
General Literature,	690	780	280	460
Total,	1549	2028	722	827

"Although some of the above works are necessarily repeated in classification, the aggregate statement gives not far from the actual number of works on hand. They embrace volumes of all sizes, and were issued in editions varying from five hundred to fifty thousand copies each. But enough of these details. They have been given rather as a memorandum of what has been lost, than as a boasting record of what has been achieved. The establishment now in ruins had been built by the steady labors of thirty years; its extensive machinery and its large accumulations of books were reduced to ashes in half a day."

After returning their acknowledgments for the general sympathy in their misfortune, the publishers add:—

"Feeling that, so far as the public is concerned, its effects will be but temporary, and feeling that its weight upon themselves is substantially lightened by the evidences of kindly feeling which it has thus called forth, they will address themselves, with confident courage and increased assiduity, to the augmented labors which it has devolved upon them."

LITTELL'S LIVING AGE.—Besides the ordinary attractions of this old favorite of the public, each number now has a steel-plate engraving. The work is always readable, and often has articles which are the finest specimens of English composition.

THE SUNDAY SERVICE according to the Liturgies of the Churches of the Reformation. By Rev. C. P. KRAUTH, A. M., Pastor of Ev. Luth. Church. Winchester, Va.

A very important pamphlet, both historically and as showing the increasing attention which is given to Liturgical worship.

RT. REV. BISHOP GREEN'S FUNERAL DISCOURSE on the death of Stephen Patterson. Preached at Vicksburg, Miss., Dec. 4, 1853.

RT. REV. BISHOP MEAD'S COUNTER STATEMENT on the case of Bishop H. U. Onderdonk.

REV. T. C. PITKIN'S SERMON at the Consecration of Christ Church, New Haven, Conn., Jan. 6, 1854.

REV. F. D. HUNTINGTON'S SERMON on the "Word of Life," at Meadville, Pa., June 30, 1853.

NORTON'S LITERARY REGISTER, for 1854. New York.

RT. REV. BISHOP GREEN'S SERMON at the Triennial Meeting of the Gen. Prot. Ep. S. S. Union and Church Book Society, and the ninth Triennial Report.

CONSTITUTION, &c., of the Providence, R. I., Young Men's Christian Association. September, 1853.

THE PASTOR'S APPEAL to his Flock on Confirmation, the Holy Communion, and the Christian Life. New York: S. S. Union Depository.

REV. DR. ARNETT'S SERMON at St. Paul's Church, Milwaukee, Feb. 26, on the death of Rev. S. G. Gassaway.

ART. IX.—LITERARY INTELLIGENCE.

UNITED STATES.

ASTOR LIBRARY.—This library, founded by the munificence of the late John Jacob Astor, of New York City, was opened on the 9th of January last. The Librarian, Jos. G. Cogswell, LL. D., gives an account of the contents of the Library, from which we extract briefly, as follows:

The system of classification is that of Brunet, whose great work on Bibliography, entitled *Manuel du Libraire*, is better, more complete, and more generally known, than any similar publication. His system is by no means unexceptionable; but some chart is indispensable in arranging a library, and this is the best that has been given to the public. Theology, 3,752; Jurisprudence, 3,107; Medicine, 1,751; Natural Sciences, 4,249; Chemistry and Physics, 5,000; Metaphysics and Ethics, 1,500; Mathematics, 5,000; Fine Arts, 2,500; Works on Language, 2,100; Greek and Latin Literature, 3,100; Spanish and Portuguese, 673; Italian, 1,761; French, 3,100; German, 1,400; Scandinavian, Slavonic, 1,000; English Literature, 3,400; Historical Works, 20,350; Bibliography, 4,600; Miscellaneous, 5,000; Parliamentary Journals, 2,000; Total, 75,343.

In the department of Theology, the Astor Library has three thousand seven hundred and fifty-two volumes, including the best editions of the Hebrew and Greek Scriptures, the Walton Polyglott, various editions of the Vulgate, and numerous versions of the whole Bible, and of parts of it, in the principal languages of Europe and the East. The collection of the Fathers is full, but not absolutely complete, and contains most of the Benedictine editions, the *Bibliotheca Maxima* of DESFONT, the *Patres Apostolici* of COTELERIUS, and many others of this class, of less note. It is equally well provided with works on the Councils, including COLLET's edition of LABBE, in twenty-nine volumes, the *Concilia Maxima*, in thirty-seven volumes folio, BEVERIDGE's *Synodicon Loran-zana*, *Concilianos provinciales*, etc. It is also respectable in scholastic, dogmatic, parenetic, and polemical theology, including the early and more recent English divines, in the best editions.

The Natural Sciences form another division of this department, and this is one of the richest and best-furnished in the library. It is necessarily very costly, as naturalists will readily understand, when they know it contains such works as the *Palmarum Genera et Species* of MARTIUS, in a colored copy; *Plantæ Asiaticæ Rariores* of WALLICH, ROOBURGH's *Plants of the Coast of Coromander*; a complete set of GOULD's *Birds of Europe*, *Australia*, *Himalayas*, *Toucans*, and *Trogon*s; *Illustrations, Conchyliologiques* par CHENU; AUDUBON's *Birds of America*; SIFTHORP's "*Flora Græca*"; LAMBERT's "*Genus Pinus*;" and at least a hundred other volumes of the same character. The whole number of volumes embraced in it is four thousand two hundred and forty-nine.

In the four branches of the Fine Arts proper, and including Archaeology, which cannot be separated from ancient art, there are in the collection about twenty-five hundred volumes, upon the first fifty of which, two thousand nine

hundred and seventy-five dollars were expended. This is a statement which some, perhaps, may be disposed to doubt; to verify it, I name the fifty volumes, premising, that they are all large folios, fully bound in red morocco, in the most finished style, except six, which are half bound. A complete set of PIRANESI'S *Antiquities*, proof plates, twenty-eight in twenty-one volumes; *Musée Français et Royale*, proof plates before the letter, six volumes; RAPHAEL'S *Loggie of the Vatican*, engraved by VOLPATO, and exquisitely colored by hand, in the exact style of the originals, three volumes; a complete set of the *Grecian Antiquities*, thirteen volumes; GRUNER'S *Fresco Decorations of Italy*, colored by hand in the same style as RAPHAEL'S *Loggie*, one volume, and LEPSIUS'S *Denkmäler aus Ägypten*, six volumes. A large library of such books would drain all California of its gold, for a million of dollars would only procure sixteen thousand volumes, and there are many libraries that have five hundred thousand.

To the American Historical Department, a larger space in the library has been assigned than to any other, because it is intended to make this the most complete. The collection already formed contained most of the early Spanish writers; the early voyages, the accounts of the first colonists, the various histories of the War of Independence, and the older books generally. In the more modern ones there are many deficiencies to be supplied. Not in American History only, but also in American Literature, it is hoped that the library will, sooner or later, be made complete. It now numbers three thousand four hundred and seven volumes, making, in all the divisions of history, twenty thousand and three hundred and fifty volumes.

Messrs. Appletons have a long list of works in progress, only a few of which we can notice. "Thirty Years in the Senate of the United States," by T. H. Benton, will be curious and popular. "The Women of America during the times of Washington," carries us back to the days of Spartan maternity, with the "return upon your shield or with it." Mr. Baldwin's "Flush times in Mississippi and Alabama," and "A Personal Narrative of Explorations in New Mexico, Soñora, Chihuahua," &c., by Hon. John R. Bartlett, are nearly ready. Among the reprints announced are Mr. and Mrs. S. C. Hall's "Pilgrimage to English Shrines."

The Messrs. Appleton are also about to issue the works of Fielding, in 4 vols.; of Smollett, in 4 vols.; of Goldsmith, in 4 vols.; of Johnson, in 6 vols.; of Pope, in 6 vols., including his correspondence. They will also include Gibbon's "Decline and Fall of Rome," with many other standard works of English literature in this series, which will be known as Appleton's *Literary Series of the British Classics*. The same publishers have also in press the "Memoirs of Napoleon," by the Duchess D'abantes; Brown's "Exposition of the Thirty-nine Articles," in 2 vols.; Johnston's "Chemistry of Common Life;" "Africa and the American Flag," by Andrew Foote; "An Atlas of the Middle Ages, with Historical Text;" "Personal Narrative of Explorations in Texas, New Mexico, and California," by Hon. J. R. Bartlett; "Russia as it is," by Count Gurowski; "Life in Abyssinia," by Mansfield Parkyns. The above-only comprise a portion of the works which the Messrs. Appleton have in press.

We understand that the Secretary of the Treasury has decided that, in the case of the importation of English periodicals, no difference can be made between the invoice of a large quantity at a low price and a small number at a high price, or even of a single copy to the Trade; thus fixing the minimum duty at the price paid for the smallest quantity, instead of giving the large purchaser an advantage. Owing to this decision, Mr. Charles B. Norton will be compelled to relinquish his present arrangements for supplying the "Gentleman's Magazine," "Frazer's Magazine," and the various English periodicals, at the reduced prices. He intends, however, to appeal against the decision.

Redfield has in press, "The Poems of W. Gilmore Simms," 2 vols., with a portrait, a new and revised edition of that author's prose tales. "A Month in England," by H. T. Tuckerman, Esq., and "Minnesota and its Resources," by J. Wesley Bond, with plates, and a new and correct map, are in the binder's

hands. "Art and Industry of the Crystal Palace Exhibition," reprinted from the *New York Tribune*, prepared for the present work by Horace Greeley. Clovernook's "Recollections of our Neighborhood at the West." "The Catacombs of Rome, as illustrating the Church of the First Three Centuries," by Rt. Rev. Wm. Ingraham Kip, D. D., Missionary Bishop of California, is also announced by Mr. Redfield. Rev. Moses Ballou has in the press of the same publisher a reply of a severe nature to Rev. Dr. Beecher's "Conflict of Ages;" it is called "The Divine Character Vindicated." Among Mr. Redfield's projected publications are a second series of the "Study of Words," by Rev. R. C. Trench, author of "Lessons in Proverbs," &c. The same writer's "Synonymes of the Greek Testament" are also in preparation, and will shortly be issued. The Count de Las Casas' "Memoirs of Napoleon," Oliphant's "Russian Shores of the Black Sea," Hosmer's Poems, "Merrimack, or Life at the Loom," by Day Kellogg Lee, author of "Summerfield," &c., "Struggles for Life, or the Autobiography of a Dissenting Minister," and Professor Maurice's "Lectures on History and Literature."

The literary announcements by G. P. Putnam are the following: "The Homes of American Statesmen" will be a companion volume to "The Homes of American Poets," which attracted so much attention last year. Mr. C. W. Webber has a book nearly ready for publication at his house. It is entitled, "Wild Scenes and Song Birds," and is an attractive union of the pen and pencil. The "Potiphar Papers," understood to be by Mr. G. W. Curtis; the "Howadji," which were popular in the pages of *Putnam's Magazine*, will shortly be issued in an attractive volume. Mr. Putnam also announces as in press the series of "Letters on the Resources and Industry of the South," still in course of publication in the columns of the *Daily Times*, revised by the author. This will be a work of decided interest and value—the best by far ever written upon that subject.

Messrs. Lippincott, Grambo & Co., of Philadelphia, have in press, and will shortly issue, an important work on Ethnology, entitled, "Types of Mankind, or Ethnological Researches, based upon the Ancient Monuments, Paintings, Sculptures, and Crania of Races, and upon their National, Geographical, Philological, and Biblical History." The authors are Dr. Nott, of Mobile, and Mr. G. R. Gliddon, formerly United States' Consul at Cairo. Professor Agassiz and Dr. Usher also contribute to the work. The size will be medium quarto, containing about 650 pages.

FOREIGN LITERARY INTELLIGENCE.

Rivington's, London, have published *Some Account of the Council of Niceæ, in connection with the Life of Athanasius*. By JOHN KATY, D. D., Lord Bishop of Lincoln.

Mr. HARDWICK's *Manual of the History of the Mediæval Church* has been followed by Mr. Robertson's excellent *History of the Earlier Ages*. Mr. Bohn has published a small, but, for the most part, correct edition of Strype's *Cranmer*, in two volumes, and promises the rest of Strype's works to follow. In London a new series of the *Church of England Quarterly Review*,—which promises great things, and seems likely to perform them. Messrs. Low & Son have become the publishers.

A very interesting defense has been published in the official report of the Society for Promoting Christian Knowledge, upon the adoption of the word *ιερεὺς* to signify "priest." This adoption appeared in the society's *Romanic* version of the Book of Common Prayer. Dr. Calvo, a native Greek, defends the application of the term *ιερεὺς* on the ground that in Greece it is understood to mean a *clergyman in orders*, while *πρεσβύτερος* was not taken to mean anything of the kind. The modern Greeks did not accept the former to point to a sacrifice, the word *θεῖος* strictly implying sacrificer. In his opinion, the word *essentially* meant nothing connected with a sacrifice, as commonly understood.

but *accidentally* it received the meaning of sacrificer. In short, it must be remembered that the version is *Romaic*, and not Greek.

In Paris, Ducloux has published a work with the following (English) title. It is in reply to the papist M. Nicolas, who attacked Mr. Guizot in four stout octavos. "Protestantism and Society: a Comparison of Protestantism with Catholicism as to their Dogma, their Discipline, their Morals, and their Relations to Civilization and Social Order; an Answer to a book published by M. Nicolas, against Protestantism. By M. LECERF, honorary Professor of the Faculty of Law, and member of the Consistory of the Reformed Church in Caen."

The works of the French Astronomer, M. Arago, are to be published in Paris in twelve octavo volumes.

Miss Bremer's late work having met with a different reception from what she anticipated, she has publicly laid the fault in the translation by Mary Howitt. Miss Howitt has replied in the *London Times* in a most lady-like manner. The *prestige* of Miss Bremer's name has departed. Henceforth it is of little consequence what she writes.

Bentley has published *The One Primæval Language*, traced experimentally through Ancient Inscriptions in Alphabetic Characters of Lost Powers, from the Four Continents, &c. Part II.—*The Monuments of Egypt, and their Vestiges of Patriarchal Tradition.* By the Rev. CHARLES FORSTER, B. D.

Darling, London, has published *Historical Essays on Christian Union*. Second Editions, 1s. each. *The Sure Hope of Reconciliation*; to which is prefixed, *Proposals for Christian Union*. *Claims of the Church of Rome*; considered with a view to Unity. *Principles of Protestantism*; considered with a view to Unity.—Contents:—1. Albigences.—2. Waldenses.—3. Wycliffe.—4. Luther.—5. Calvin.—6. Fox.—7. Wesley. *The Greek Church; a Sketch.* Contents.—1. Patriarchate of Constantinople.—2. Alienation of Eastern and Western Churches.—3. Arian Controversy.—4. Council of Florence.—5. Cyril Lucar. With Supplement, price 4d.

T. & T. Clark, Edinburgh, have published in demy 8vo., price 10s. 6d., *Historical Development of Speculative Philosophy, from Kant to Hegel.* From the German of Dr. H. M. Chalybaeus. By the Rev. ALFRED EDELSHEIM.

R. B. & G. Seeley, London, publish *The Church Historians of England*. The subscribers are respectfully informed that Vol. I, Part II, and Vol. II, Part I, have now been issued, and that Vol. II, Part II, will shortly be ready. The Volumes already issued contain:—Beda—*Ecclesiastical History*; do. Life of S. Cudberet; do. Lives of Abbots of Wearmouth and Jarrow; do. Chronicle; do. Epistle to Bishop Egbert; *The Anglo-Saxon Chronicle*; Florence of Worcester, with Continuation and Appendix. The Volume now in the press will contain some Chronicles which have never before appeared in an English dress. The above, being "The Pre-Reformation Series," is edited by the Rev. JOSEPH STEVENSON, M. A., Vicar of Leighton Buzzard. The Reformation Series contains the Acts and Monuments of John Foxe. Of this series, Vol. I, Part II, has been issued. Either series may be subscribed for independently of the other.

Among the new literary announcements of Bentley are two more volumes of "Memorials and Correspondence of Fox," edited by Lord John Russell; "A History of Oliver Cromwell and the English Government," by M. Guizot; "The Life and Correspondence of the late Lord Metcalfe—one of the best Governor Generals Canada ever had—by John W. Kay, the historian of the Afghanistan War. "Memoirs of Sir James Brooke;" Alfred Bunn's "Old England and New England," just published. A new work of fiction, by a daughter of the novelist Fennimore Cooper, and a new novel also, by Emilie Carlen, the Swedish rival of Frederika Bremer, and another story, by Robert Bell; together with new works by Professor Creasy, Wilkie Collins, the artist author, De Lamartine, and other literary notabilities.

All the new American works of any merit appear in London immediately after, and some of them simultaneously with their publication here. We notice among others: "The Exiles," by Talvi, "Venice, the City of the Sea," by Edward Flagg, "Recollections of Alderbrook," by Fanny Forrester, "A Health

Trip to the Tropics," by N. P. Willis, "Professor Silliman's Visit to Europe," and "Salad for the Solitary, by an Epicure." On this last work the *Athenæum* bestows a criticism extending to five columns.

The following works have lately issued from the University press: "Harporation's Lexicon," edited by Dindorf; "May's History of the Parliament of England," which began Nov. 3, 1640; and "An Epitome of the Civil and Literary Chronology of Rome and Constantinople," by the late Mr. H. Fynes Clinton, student of Christ Church.

Longmans, London, have published a "Church History in England, from the Earliest Times to the Period of the Reformation," by the Rev. Arthur Martin-eau, M. A., Vicar of Whitkirk. Also, "The Atoning Work of Christ viewed in its Relation to current Theories," by the Rev. W. Thomson, M. A., in eight Bampton Lectures.

Bigby, London, has published, "The Seven Seals Broke Open; or the Bible of the Reformation Reformed." Three Volumes in Seven Books. By John Finch, Merchant, Liverpool. The great obstacle to this general illumination is what he calls *Sectarianism*. By this term he means, not so much the dividing of Christians into sects, as the holding of any definite articles of faith. "But the antiquated forms and ceremonies, the absurd dogmas of faith, and modes of conveying religious instruction of dark bygone ages, still remain unchanged, unimproved, either in our National Churches, or among various sects of dissenters. . . . Unless a thorough reform in Bible religion takes place speedily, it will be abandoned altogether."

Washbourne & Co., London, have republished "The Apology of the Church of England; and an Epistle to Signor Scipio on the Council of Trent." By Dr. Jewel, Bishop of Salisbury.

Bentley, London, has published "A Religious Journey in the East," by the Abbé de St. Michon.

Newby, London, has published, "The Life and Martyrdom of Savonarola; illustrative of the History of Church and State Connection." By R. R. Mad-dan, M. R. I. A. In 2 vols.

A writer in the *Clerical Journal* says: "When Luther was a little child, unconscious of the revolution in religion in which he was destined to act so prominent a part, there was a Dominican monk at Florence, whose sermons against the corruption of the Papacy and the vices of the times were as powerful as Luther's, and without their coarseness. The preacher was Fra Girolamo Savonarola. The friar had even better ground to rest his denunciation upon than the German monk, inasmuch as there sat then in St. Peter's chair a Pope far more open to censure than Leo X. Alexander VI, the acknowledged father of four illegitimate children, charged also with incest, was known to have obtained his election to the Pontificate by simony. Once set in the possession of the See, he used his power to promote the worldly advancement of his children. One became a duke, another a cardinal, a third a prince, a fourth a duchess. The crimes of one, Cæsar Borgia, are a matter of history. There was room enough here for declamation, and Savonarola was a master in eloquence."

Rivingtons have published "Maitland on the Dark Ages." New Edition. In 8vo., price 10s. 6d., the third Edition of "The Dark Ages; a Series of Essays intended to illustrate the State of Religion and Literature in the 9th, 10th, 11th, and 12th Centuries." By the Rev. S. R. Maitland, F. R. S. and F. S. A., sometime Librarian to the late Archbishop of Canterbury, and Keeper of the MSS. at Lambeth.

Masters, London, has published "Dissertations on Subjects relating to the 'Orthodox, or Eastern Catholic' Communion." By William Palmer, M. A., Fellow of S. Mary Magdalene College, Oxford, and Deacon.

Two or three works of interest have lately issued from the University press. A new edition of Thomas May's "History of the Long Parliament," a single 8vo. volume; the first edition appeared in 1647; a second was brought out in 1812. The present edition professes to give the work as originally produced, free from superadded errors and corruptions, with which it alleges the second

edition to have abounded. Next, "An Epitome of the Civil and Literary Chronology of Rome and Constantinople, from the death of Augustus to the death of Heraclius," on the plan of the "Epitome of the Fasti Hellenici,"—in fact, a sequel to it—by H. Fynes Clinton, M. A., Chr. Chu., a posthumous work, completed, indeed, by the editor, the Rev. Fynes Clinton, brother of the author. Also, a "Lexicon of Harpocraton," edited by Dindorf, in 2 vols., 8vo., the second of which is devoted entirely to annotations. A new edition of Le Neve's "Fasti Ecclesiæ Anglicanæ," being lists of the Bishops and cathedral dignitaries, will shortly appear from the Clarendon press, under the editorial care of Thomas Duffus Hardy, Esq., Deputy Keeper of the Records in the Tower. The date of the original is 1716.

Constable & Co. will publish "A Memoir of the Life, Writings, and Discoveries of Sir Isaac Newton, drawn up from the Family Papers in the possession of the Earl of Portsmouth," by Sir David Brewster, F. R. S., &c. This work will be essentially different from the author's former Life of Sir Isaac Newton, in everything that regards his Biography or Personal History. The account of his discoveries will be more full and accurate, and the part of the work relative to his Chemical, Alchemical, and Theological pursuits, will be altogether new.

Wertheim will publish shortly "History of the Policy of the Church of Rome in Ireland, from the Introduction of the English Dynasty to the Great Rebellion," by the late William Phelan, D. D., with Biographical Memoir, by the late Dr. John Jebb; and Introductory Remarks, by James Lord, Esq., Barrister at Law.

Murray has in press "Armenia. A Year on the Frontier of Russia, Turkey, and Persia." By the Hon. Robert Curzon, author of "The Monasteries of the Levant."

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

CONSECRATION.

ON Sunday morning, Jan. 8th, 1854, in Christ Church, Savannah, the Rev. THOMAS FIELDING SCOTT was consecrated Missionary Bishop of Oregon and Washington Territories. There were present and assisting in the services, Bishops ELLIOTT of Georgia, (who presided at the Consecration,) COBBS of Alabama, and DAVIS of South Carolina, and the Rev. Messrs. SMITH and WILLIAMS of Georgia, and HUMES of Tennessee. Morning Prayer was said by the Rev. Mr. HUMES, assisted in the Lessons by the Rev. Mr. CLARK, Rector of St. John's, Savannah. Psalm forty-second being sung, a very interesting sermon was preached by Bishop COBBS, from St. Luke xix, 10—"For the Son of Man is come to seek and to save that which was lost."

The sermon being ended, the Bishop elect, vested in his rochet, was then robed by the Rev. Messrs. SMITH and WILLIAMS. The ninety-eighth Hymn being sung, Bishops COBBS and DAVIS presented him for Consecration to the Presiding Bishop, (ELLIOTT,) who called for the testimonials to be read. These, consisting of extracts from the Journals of the General Convention, which elected Bishop SCOTT, and of testimonials signed by the House of Clerical and Lay Deputies, were read by the Rev. Mr. CLARK. The Litany being then read by Bishop DAVIS, and the constitutional questions propounded by Bishop ELLIOTT, *Veni Creator Spiritus* was said, and the Bishop elect was raised to the Apostolic Order by the imposition of the hands of the three Bishops. A collection being taken up, and the congregation having retired, the Communion Service was proceeded with, (*the Trisagion* being beautifully sung by the choir,) and the elements delivered to a large number of communicants by the four Bishops. The *Gloria in Excelsis* was then sung, and the benediction pronounced by the Presiding Bishop.

In the evening of that day, a Missionary meeting was held in Christ Church, at which addresses were made by Bishops Scott, and Elliott, and the Rev. Mr. Humes of Tennessee. Bishop Scott has also attended several missionary meetings in the larger cities, and has already started for his distant field. He is a sturdy, earnest, and deeply religious man, qualified to man the outposts of Zion. But where are the young soldiers of the Cross, ready to go forth to his aid!

ORDINATIONS.

DEACONS.

Name.	Bishop.	Time.	Place.
Beardsley, C. E.	McCoskry,	Dec. 13, 1853,	St. Thomas', Battle Creek, Mich.
Bours, W. W.	DeLancey,	Dec. 18, 1853,	Trinity, Geneva, W. N. Y.
Capen, J. W.	Wainwright,	Dec. 18, 1853,	Trinity, New York City.
Damos, F. W.	Green,	Dec. 14, 1853,	St. Andrew's, Jackson, Miss.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Foggo, E. A.	Wainwright,	Mar. 12, 1854,	St. Paul's, New York City.
Gibson, W. T.	DeLancey,	Dec. 18, 1853,	Trinity, Geneva, W. N. Y.
Helmuth, J. K.	Potter,	Jan. 6, 1854,	St. James the Less, Schuylkill Falls, Pa.
Hines, Richard	Atkinson,	Feb. 19, 1854,	Chapel of the Cross, Chapel Hill, N. C.
Johnston, W. T.	Doane,	Dec. 18, 1853,	St. Mary's, Burlington, N. J.
Mayles, J. S.	Doane,	Dec. 18, 1853,	St. Mary's, Burlington, N. J.
Oliver, Andrew,	Chase,	Jan. 27, 1854,	St. John's, Portsmouth, N. H.
Philson, Jas.	Green,	Dec. 14, 1853,	St. Andrew's, Jackson, Miss.
Wakefield, J. B.	Upfold,	Dec. 11, 1853,	St. Paul's Richmond, Ind.
Webster, Erastus,	Wainwright,	Dec. 18, 1853,	Trinity, New York City.
Webster, J. G.	DeLancey,	Dec. 18, 1853,	Trinity, Geneva, W. N. Y.

ORDINATIONS.

PRIESTS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Rev. Bacon, T. S.	Polk,	Jan. 25, 1854,	Christ, New Orleans, La.
" Bellinger, E. E.	Davis,	Nov. 14, 1853,	Trinity, Edgefield, S. C.
" Bruce, C. A.	McCoskry,	Dec. 13, 1853,	St. Thomas', Battle Creek, Mich.
" Doolittell, C. S.	Mellvaine,	Nov. 27, 1853,	Grace, Sandusky City, O.
" Henderson, A. J.	Potter,	Jan. 6, 1854,	St. James the Less, Schuylkill Falls, Pa.
" Hewitt, H.	Atkinson,		St. John's, Fayetteville, N. C.
" Hudson, H. N.	Wainwright,	Dec. 18, 1853,	Trinity, New York City.
" Jukes, M. R.	Mellvaine,	Nov. 27, 1853,	Grace, Sandusky City, O.
" Leech, John,	DeLancey,	Dec. 18, 1853,	Trinity, Geneva, W. N. Y.
" Lyon, D. B.	McCoskry,	Dec. 13, 1853,	St. Thomas', Battle Creek, Mich.
" McVickar, W. H.	Wainwright,	Dec. 18, 1853,	Trinity, New York City.
" Maxwell, J. J. L.	Doane,	Feb. 23, 1854,	St. Paul's, Trenton, N. J.
" Maybin, W. A. W.	Wainwright,	Dec. 18, 1853,	Trinity, New York City.
" Maybin, D. C.	Mellvaine,	Nov. 27, 1853,	Grace, Sandusky City, O.
" Philson, John,	Green,	Dec. 14, 1853,	St. Andrew's, Jackson, Miss.
" Risser, D.	Mellvaine,	Nov. 27, 1853,	Grace, Sandusky City, O.
" Rich, A. J.	Whittingham,	Dec. 18, 1853,	Mt. Calvary, Baltimore, Md.
" Stokes, G. C.	Whittingham,	Dec. 18, 1853,	Mt. Calvary, Baltimore, Md.
" Venable, J. W.	Smith,	Jan. 15, 1854,	Ascension, Frankfort, Ky.

REMOVALS.

<i>Name.</i>	<i>To Church.</i>	<i>Place.</i>
Rev. Benson, E. C.	St. John's,	West Baton Rouge, La.
" Brandegee, J. J.	Grace,	Utica, W. N. Y.
" Coxe, A. C.	Grace,	Baltimore, Md.
" Douglass, W. K.	St. John's,	Warehouse Point, Conn.
" Fiske, W. A.	Grace,	Lyons, W. N. Y.
" Franklin, T. L.	St. John's,	Mount Morris, W. N. Y.
" Ingraham, J. H.	St. John's,	Mobile, Ala.
" Johnson, R. P.	St. John's,	Winnaboro, S. C.
" Johnson, Richard,		Madison Co. Va.
" Leavell, Wm. T.	Bloomfield Parish,	Atlanta, Ga.
" Lord, W. W.	Christ,	Vicksburg, Miss.
" Minnegerode, C.	Christ,	Norfolk, Va.

<i>Name.</i>	<i>To Church.</i>	<i>Place.</i>
Rev. Philson, John,	Prof. St. Andrew's Col.	Jackson, Miss.
" Putnam, C. S.	St. Paul's,	Wallingford, Conn.
" Seymour, Cha.	All Saints',	Frederick, Md.
" Starkey, T. A.	St. Paul's,	Albany, N. Y.
" Townsend, J. S.	Trinity,	Pawtucket, Mass.
" Trapnell, W. H.	St. Ann's,	Amsterdam, W. N. Y.

CONSECRATIONS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Christ,	Brownell,	Jan. 6, 1854,	New Haven, Conn.
Messiah,	Eastburn,	Feb. 14, 1854,	Falmouth, Mass.
St. John's,	Whitehouse,	Jan. 6, 1854,	Quincy, Ill.
St. John's,	Mellvaine,	Feb. 9, 1854,	Cincinnati, Ohio.
St. Luke's,	Potter,	Feb. 23, 1854,	Charter's Creek, Penn.
St. Paul's,	Atkinson,	Dec. 6, 1853,	Louisburg, N. C.
—,	Green,	Dec. 28, 1853,	Canton, Miss.

OBITUARY.

Died, at Poughkeepsie, N. Y., Dec. 30, 1853, REV. DANIEL BURHANS, D. D., aged 90 years and 6 months.

We are called on to record the death of the oldest Clergyman in the Church, and the last survivor of that band of true-hearted servants at the altar, who received their commission at the hands of Bishop Seabury.

Dr. Burhans was born at Sherman, Conn., on the seventh of July, 1763. The venerable Dr. Croswell, of New Haven, who knew him long and well, has kindly furnished us with a sketch of his character, which we shall lay before our readers. Before doing this, however, we would call attention to a few circumstances in his life, illustrative of his character. He belonged to the large class of self-made men, and the class, perhaps still larger, in Connecticut, of converts to the Church. It is a singular fact, that his attention was first directed to the Church by "the Thirty-nine Articles" which were placed in his hands at a time when he was in great distress and doubt in regard to the prevailing doctrines of the extreme Calvinistic theology, and which he read and embraced without knowing at the time to what body of Christians they belonged. He soon conformed to the Church whose doctrine, discipline, and worship, he soon after steadily maintained. At this time, he was the Principal of a large free academy, in Lanesborough, Mass., but his attention was soon directed to the ministry, and after pursuing a course of study, he was ordained Deacon, at the age of thirty, by Bishop Seabury, at Middletown, in 1793. The following year, he received Priest's Orders, at New Haven, from the same venerable Bishop. And after officiating for six years, in Lanesborough, and the adjoining country, in 1799 he removed to Newtown, Connecticut, which was the principal field of his labors, and where he remained thirty-one years. His labors were eminently successful; the parish recovered from the depression which had been caused by the Revolutionary War, and became a leading parish in the Diocese of Connecticut. Its communicants numbered more than three hundred at his resignation, in 1830.

After officiating for a year, in Woodbury, Roxbury, and Bethlem, in 1832, he took charge of St. Peter's Church, Plymouth, where he remained six years. Afterwards he performed some duty in Oxford; but age and infirmity were creeping on him, and in 1844, after a laborious ministry of fifty-one years, at the age of 81, he closed his ministrations and removed to Poughkeepsie, where he has resided ever since. The following sketch of his character, from the pen of Rev. Dr. Croswell, will be read with interest:—

To counterbalance the disadvantages under which he labored from the defects in his education, he was endued with high intellectual qualities, which

fitted him for the successful discharge of his sacred functions. Great mental energy, keen discernment, and profound sagacity, supplied, in some measure, the want of scholastic culture. His knowledge of human nature seemed almost intuitive. But this knowledge was far from satisfying his ardent and active mind. While investigating the character of his fellow-men, he applied himself, with the most unwearied diligence and industry, to the study of the best works within his reach—and with such facility did he acquire knowledge, that his attainments in literature, and especially in the science of theology, were little, if any, inferior to those of the ripest scholars of his age.

In the work of the Gospel-ministry, he was among the most successful of his cotemporaries. This must be ascribed, under God, chiefly to the zeal, and faithfulness, and activity, with which he applied himself to his pastoral duties. He was “instant in season, out of season”—always ready to “reprove, rebuke, exhort, with all long-suffering and doctrine.” And such was his happy faculty in adapting his instruction, both public and private, to existing circumstances, that he seldom failed to gain a salutary influence over all classes of people. This faculty was so well known and understood, that it was often said of him, and sometimes in an offensive sense, that he *became all things to all men*. But this was true of him, only in the sense in which the expression was employed by the Apostle. Like the Apostle, he thus adapted himself to all conditions and circumstances, that he *might by all means save some*.

His temper was naturally warm and impetuous. But through the help of Divine grace, aiding him in the work of self-discipline, he was able so far to subdue this passion, that it seldom or never betrayed him into any hurtful indiscretion. Under many and severe trials and provocations, he had learned, in the school of his Divine Master, to bear and forbear, and to keep always in this respect a conscience void of offense.

But nothing contributed so much to his success as his steady reliance on the aids of Divine grace, and his meek submission to all the dispensations of Providence. His uniform trust and confidence in his Divine Lord and Master, never forsook him. Of this he gave the strongest evidence, during the many afflictions by which his path of life was beset, and as often as he was brought to meditate on the final termination of his course. In all his intercourse and correspondence with his brethren and friends, the sentiment stands conspicuous, as if never absent from his mind. One of the very last of his letters, written at the age of 85, is so perfectly characteristic, that it ought not to be withheld. Speaking of some improvement in his physical health and strength, he says:—

“Yet from my age and mental decay, I am convinced that my time is short; and from frequent paroxysms, I am daily anticipating a sudden call to give an account of my stewardship, which, I hope and trust, through the merits of our dear Redeemer, to do with joy, and not with grief. * * * * * I have recently been admonished of my approaching dissolution, by the death of my last brother, aged 81. I am left alone, having buried three wives, four brothers, and five sisters, both of my own children, two grand-children, and five great-grand-children, besides all my juvenile cotemporaries, and most of my friends and acquaintances through the walks of life. The few that are left, I shall seldom meet with more in this vale of tears—a consideration of comparatively little consequence, if we meet in Paradise. For here, interviews are like angels’ visits, few and far between; and while together here, our social intercourse is often annoyed with the sad thought of soon parting. Why, then, reluctant to *depart*? We have, I trust, more friends and relatives dear in the heavenly Canaan, than in the wilderness; besides, there is no parting there. Ah! another thought—we shall not only meet departed friends, but the patriarchs, and martyrs, and an innumerable multitude of angels, and just men made perfect. Let us arise and go hence, for here we have no continuing city. But I will wait with patience all the days of my appointed time, till my great change shall come.”

That great change to which he referred so touchingly in the letter to his old friend, has come; and he has left us the memory of his example, and the proof of his faithful ministry. To most of the Clergy of the present day, he has appeared only as the venerable old man, reposing from his labors, yet full of interest and everything pertaining to the welfare of the Church, of a genial disposition, a natural address, and an easy flow of conversation, which dwelt commonly upon the past, yet turned often to the future, where his hopes were garnered, and who was never wanting in a word of encouragement or counsel for his younger brethren in the ministry.

His position in the Diocese of Connecticut was always honorable to himself, and to the large parish which he held. In 1804 he was elected a delegate to the General Convention, to which office he was reelected without interruption, till 1826. He was for several years a member of the Standing Committee of the Diocese.

His vigor both of mind and body was remarkably preserved. He took part, according to his usual custom, in the Communion Service of the Church which he attended, (the Rev. Mr. Traver's,) on the first Sunday in November last, reading the ante-Communion Service with peculiar force and unction. He preached within the past year to his old parishioners, in Newtown, and one who was present, and was well qualified to judge, pronounced it the most eloquent sermon that he had ever heard. His theological studies were continued till the last. Writing, within the present year, to a brother in the Ministry, he mentions, incidentally, that he has just finished the perusal of Mosheim's Commentaries. How instructive is this fact! An old man, of more than ninety years, continuing, with all the ardor of his youth, those studies which could have no reference to any duties left for him to do on earth, but in which he felt the deepest interest, because of their connexion with that future world to which he was looking forward.

Died, at Wateree, S. C., on Sunday, March 5th, the Rev. JAMES H. FOWLES, Rector of the Church of the Epiphany, in Philadelphia, in the 40th year of his age. As yet we have few particulars of his history, and can do little more than record his lamented death. On the 8th of March, at a meeting of Bishop Potter with a large number of the Philadelphia Clergy, expressive Resolutions were adopted, breathing a high respect for the memory of the deceased—a deep sense of the Church's loss in his death, and of the tenderest sympathy with his bereaved family. He was buried on Monday, March 13th, at Philadelphia, when the Rt. Rev. Bishop Potter delivered an appropriate address. Mr. Fowles was born at St. Mary's, Georgia, and graduated at Yale College, in 1831, where he won a distinguished reputation for high intellectual culture and his Christian deportment, and where his memory is still cherished. He was at that time a Presbyterian, and he afterwards entered the ministry of that denomination.

Rev. Erastus Spalding, missionary at Phelps and Vienna, W. N. Y., died at his residence on Monday, Dec. 19th. On Sunday he took part in the ordination services at Geneva. On Monday he returned home, when, about noon, he had an attack of apoplexy, which terminated his life in a few hours. Mr. Spalding, wherever known, was deeply beloved as an amiable, devout, and truly pious pastor.

Rev. S. G. Gassaway, Rector of St. George's Church, St. Louis, Missouri, was killed on the 15th of February by an explosion of the boiler of the steamboat Kate Kearny, as she was leaving St. Louis for Alton. His life was insured to the amount of \$5,000, and he leaves a widow and several children.

The Rev. Nathaniel P. Knapp, Rector of Christ Church, Mobile, Ala., died in that city on Monday, Feb. 17th. A correspondent of the *Church Herald*, writing from Mobile on the 19th of February, has the following:

"I regret to inform you of the death, by erysipelas, which struck to the brain,

of the Rev. N. P. Knapp, late Rector of Christ Church in this city. The Rev. Mr. Knapp has been seventeen years in this Diocese, and is identified with its Church history. He built up the decayed Parish in Tuscaloosa, kept alive that in Columbus, organized the Parish now in charge of Bishop Cobbs, in Montgomery, and has been for six years past Rector of Christ Church in this city. Here he has labored faithfully, zealously, and successfully. This Parish is one of the largest in the South; its pew rental is now \$6,000 per annum, and not a vacant pew in his church. This fact alone speaks volumes for the Rev. Mr. Knapp's labors. His death has cast a gloom over the city, and buried his Parish in deep distress. He was universally beloved as a pastor, honored as a citizen, idolized as a husband and father. Yesterday his remains, borne by eight vestrymen as pall-bearers, were deposited in the vault beneath the chancel, to the solemn chanting of a requiem by the full choir, and in the presence of a crowded congregation, gazing in tears upon the solemn scene."

At a meeting of the Wardens and Vestry of the Parish of Christ Church appropriate Resolutions were adopted.

SUMMARY OF FOREIGN MISSIONS.

AFRICA.

<i>Missionaries and Assistants in the Field.</i> —Rt. Rev. J. Payne, D. D., Bishop;	
Rev. C. C. Hoffman, Rev. J. Rambo, Rev. G. W. Horne, Rev. H. R. Scott, Rev. Wm. Wright, Rev. T. A. Pinckney, Rev. Alex. Crummel, - - - - -	8
T. R. Steele, M. D., Physician and Teacher, - - - - -	1
Messrs. Gibson, Rogers, Russell, (colonists;); Messrs. Musu, Jones, Bedell, (natives,) Candidates for Orders, - - - - -	6
Mrs. Hoffman, Rambo, Wright, Miss Freeman, Colquhoun, Steele, Smith, Ball, Mrs. Thomson, Miss Thomson, Mrs. Gibson, - - - - -	11
Native Assistants, - - - - -	10
	—
	36

<i>Members of the Mission in the U. S.</i> —Rev. E. W. Hening, acting as Agent of Foreign Committee; Revs. Robert Smith, J. A. Russell, S. V. Berry, (recently appointed;); Mr. H. Greene,* candidate for Orders; Mrs. Payne, Mrs. Russell, Miss Williford, - - - - -	
In the field, as stated above, - - - - -	8
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	36

Whole force, - - - - -	44
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STATIONS. *Fishtown.*—Rev. Mr. Horne. Preaching places, 2; Communicants 5; Scholars, 12. *Rocktown.*—Miss Freeman. Preaching places, 5; Communicants, 7; Scholars, 16. Means furnished for erecting a church at this Station.

Cape Palmas.—Rev. Mr. Wright,† Rev. Mr. Pinckney, and Mr. T. Mason;‡ Miss Ball,‡ Miss Smith,‡ Mrs. Wright,‡ Dr.‡ and Miss Steele, Mrs. Thomson, Miss Thomson. Here is a substantial stone church called St. Mark's. The Orphan Asylum is being erected at the point of the Cape. Here is also a High School for training Colonist youth to become missionaries and teachers. In this there are 10 or 12 boarders, supported by Scholarships, at an expense of \$75 per annum each. 15 or 20 day scholars also taught in this school. Other schools 45 to 50 scholars.

Cavalla.—Bishop Payne, Rev. C. C. Hoffman, and Mrs. H., Rev. H. R. Scott, Mr. Rogers, Miss Colquhoun. Church of the Epiphany at this Station. Boarding school—Girls, 30; Boys 28 to 30. Out-stations connected with Cavalla—Dodo Lu, Queenstown, Nyaro. Day-school, 17 Scholars; Day-school, 21 Scholars; Evening-school, 20. Another town in this neighborhood visited by one of the ladies, and the children gathered for instruction every Wednesday. The

* Just sailed for Africa in barque Linda Stewart.

† These new Missionaries will probably remain for a while at the Cape.

Cavalla Messenger, a small newspaper in Grebo and English, published at this Station.

Taboo.—J. Musu Minor, a native candidate for Orders, in charge. This Station has been recently reopened. Number of scholars not given.

GENERAL RESULTS.—Number of communicants in all, 80; scholars in all, boarding, 100; day, 100—200. Native boarding-schools maintained at the Station; average attendance of such, 100. Number of such scholars instructed in the way of salvation, at least 1,000. Gospel preached to nearly the whole of the Grebo Tribe, some 25,000. Congregation in the Maryland Colony supplied with services. Native Grebo dialect reduced to writing, and portions of Scripture and other publications issued.

OTHER STATIONS ON THE COAST.—*Sinoe*, a Liberian settlement, ninety miles from Cape Palmas; Greenville, the sea-port town. Other villages on the Sinoe River, Farmersville, Lexington, Louisiana, and Readville, all growing rapidly. Aggregate population, about 1,500. The native tribes here are the Sinoe, Kno, and Fish, and have numerous towns on every side of the settlement. The plan proposed by the Bishop for this Station is—a Minister and Teacher, with services, and a High School for the Colony, and, as soon as possible, a central strong Station for natives. An expenditure of about \$2,000 per annum will be necessary. Mr. Gibson, a Colonial candidate for Orders, (to be ordained about this time,) is selected for this Station.

Bassa Cove, 180 miles from Cape Palmas, City of Buchanan, destined, the Bishop thinks, to become the commercial emporium of Liberia; a very beautiful location. The Mission Station selected at a favorable point. Ten acres of land secured from the government. Two lots in the village of Fishtown (three miles up the St. John's River) also secured, to erect a school-house or church, as circumstances shall determine. A suitable dwelling-house is now being built on the site selected for Missionary purposes; whole cost about \$1,500. Other buildings to be erected as soon as possible. A chapel at Fishtown is a matter of immediate necessity. \$3,000 at least required for this Station during present year. The Rev. Mr. Rambo will be senior Missionary at this point. A church in Buchanan City will also be necessary.

Monrovia, capital of Liberia, 250 miles from Cape Palmas; Station on St. Paul's River, at Clay-Ashland, ten Miles above Monrovia. Lot secured from government, in the township of Clay-Ashland; a neat brick edifice erected thereon, called "Grace Church;" cost between \$1,200 and \$1,500. Bricks burnt, and much other work connected with the building, done by the Missionary himself. This is an interesting point, both in regard to colonists and natives. It is under the care of Mr. Russell, a colonist, formerly a Methodist minister, and now a candidate for Orders, and soon to be ordained. Mr. R. has a school for native youths.

At *Monrovia Proper*, buildings to be erected and a High School established on Cape Mesurado. Church to be erected at once in Monrovia. This Station is considered by Bishop Payne as one of very great importance. There are here more than twenty communicants to begin with. The Rev. Mr. Crummel is in charge at this point, and will be joined speedily by Mr. Green, a candidate for Orders. A part of the plan in regard to this Station is, that Mr. C. shall give instruction to young men somewhat advanced in their studies, and particularly to those whose attention is directed to the Ministry. The Institution to be established will, it is hoped, assume, in the course of a few years, the name and character of a College.

CHINA.

Missionaries and Assistants in the Field.—Rt. Rev. W. J. Boone, D. D., Bishop; Rev. Robert Nelson, Rev. Cleveland Keith, Rev. Wong Kong Chi, Mr. J. T. Points, Yang Soo Dong, Tong Chu Kiung; Misses E. G. Jones, C. P. Tenney, L. M. Fay, C. E. Jones, E. J. Wray, J. R. Canover, - - - - - 13

In the U. S., Rev. E. W. Syle, - - - - - 1

Candidates for Orders.—Mr. J. T. Points, Yang Soo Dong, Tong Chu Kiang, (for Deacon's Orders;) Rev. Wong Kong Chi, (for Priest's Orders.)

STATION SHANGHAI.—In the city is "Christ Church," and connected with the Mission premises is a Mission Chapel, erected last year, cost \$2,000. Whole number of baptisms, 29. Schools under the care of the ladies, boys, 60; girls, 20. There are, besides these, six day-schools, one under Rev. C. Keith; two under Rev. R. Nelson; one under Rev. Wong Kong Chi; one under Yang Soo Dong; and one under Miss Jones. Scholars in these schools, about 120; scholars in all the schools, 200.

Work of Clerical Missionaries.—Study of the language, some attention to the schools, but chiefly preaching the Gospel.

ATHENS.

Rev. J. H. Hill, D. D., Mrs. F. M. Hill, Miss M. B. Baldwin.

The fruit of twenty years' toil is everywhere seen in the improved religious and moral character of the people. No end to applications for admissions to the schools—no bounds to facilities for preaching the Gospel freely.—*Vide Nov. and Dec. Nos. of Spirit of Missions.* 20 in-door pupils; more than 400 out-door, do. Five new rooms just added to the Mission premises.

SOUTH AMERICA.

Rev. W. H. Cooper.

Committee for Foreign Missions.—Rt. Rev. J. M. Wainwright, D. D., D. C. L., Chairman, Rev. S. H. Turner, D. D., Rev. S. H. Tyng, D. D., Rev. G. T. Bedell, Rev. P. P. Irving, Stewart Brown, Esq., Louis Curtis, Esq., Jas. F. De Peyster, Fred. S. Winston, Esq., Rev. S. D. Denison, Secretary and General Agent, No. 19 Bible House, Astor Place; Rev. P. P. Irving, Local Secretary, No. 19 Bible House, Astor Place; James S. Aspinwall, Esq., Treasurer, No. 80 William-street, New York.

MISCELLANEOUS.

UNION COLLEGE.—This College has lately come in possession of 610,000 dollars of property formerly procured by its President, and held in his own name for the College, mostly originally the avails of *Lotteries*.

The *North American Review* has passed from the Editorial control of Prof. Bowen, to that of Rev. A. P. Peabody of Portsmouth. It will now probably rank among the "*Young American*" organs.

THE POPE'S NUNCIO.—M. Bedini, Nuncio of the Pope to Brazil, was lately the occasion of serious riot in Cincinnati, where he was placarded as the "butcher of Ugo Bassi," &c. He was subsequently burnt in effigy, at Wheeling, Va. Some persons learn wisdom only by experience.

On the 24th of January, a large and most respectable meeting was held in New York, to secure Religious Liberty to American citizens traveling abroad.

Elliot Cresson, Esq., lately deceased at Philadelphia, left charitable bequests to the amount of \$127,000; of which \$10,000 were to our Mission at Port Cresson, in Africa; and \$5,000 to the Theological Seminary at Alexandria, Va. He was a member of St. Andrew's Parish.

Secret Societies of persons, calling themselves "KNOW-NOTHINGS," have been organized in nearly all the larger American cities. In Massachusetts, it is said they can poll 40,000 votes. It is understood that they are pledged to resist Popery, and especially its political machinations. The Jesuits who have boasted of their political influence, will perhaps find themselves outwitted by these rival orders; and politicians who have truckled for Romish votes, will need to be very sly about it hereafter.

IMMIGRATION.—The following statement of the number of immigrants who arrived at the port of New York during the years 1850, 1851, 1852, and 1853, is said to be taken from the official report of the commissioners of immigration, to the Legislature:—

	1850.	1851.	1852.	1853.
January.....	13,154	14,709	11,592	4,901
February.....	3,206	8,170	5,342	11,958
March.....	5,569	16,055	21,726	9,685
April.....	14,627	27,779	28,193	28,283
May.....	42,846	33,847	33,372	30,212
June.....	11,762	34,402	49,225	45,578
July.....	34,446	27,612	29,403	22,898
August.....	18,092	30,251	34,513	33,633
September.....	21,054	33,586	36,777	30,288
October.....	23,260	21,497	17,765	23,201
November.....	17,947	29,565	16,573	31,485
December.....	6,833	12,117	16,511	17,824
Total.....	212,796	289,255	300,932	284,945

In the following table, the immigrants arrived during the year 1853, are classified according to nationality:—Germans, 119,644; Irish, 113,164; English, 27,126; French, 7,470; Scotch, 6,456; Swiss, 4,604; Swedes, 1,630; Welsh, 1,182; Dutch, 1,085; Spanish, 659; Italians, 553; Norwegians, 377; Portuguese, 237; Danes, 94; West Indies, 34; all others, 620.

DECREASE OF METHODISM.—Authentic Reports, furnished by the Methodists, show that, in many of the larger cities of the United States, their numbers for the last ten years have been steadily diminishing, notwithstanding the growth of those cities. In Baltimore, in 1843, they had 13,769 members. In 1853, they had only 12,646; showing a loss of 1,123 members. In New York City, in 1843, they had 9,780 members; in 1853, they had 9,319 members, showing a loss of 461 members. In Boston there has been a loss of one in the number of their congregations, and a gain of only 185 members. Methodism was not designed by its founders as a permanent system, but as a temporary means of meeting a special emergency.

MONSIEUR BEDINI.—A very large and respectable meeting of Italians was held in New York, at the Stuyvesant Institute, on Feb. 6th, to give expression to the facts as to the real character of the Pope's Nuncio, *Caetano Bedini*. They furnish the names of 133 victims, executed by Bedini's order, at Bologna, with overwhelming corroborative evidence of that fact. They also prove him to be an abandoned libertine and a debauchee. And yet this is the man who, at Washington, has been publicly caressed! He has, at last, sneaked out of the country, secretly, having clandestinely got on board the Atlantic, a foreign steamer, on the 4th of Feb. He did not care to meet the charges which these Italian fellow-citizens were prepared to prefer against him. The meeting was addressed by Monseigneurs Cajani, Forresti, Manetta, Bisco, and others, in a strain of eloquence worthy of Roman citizens.

A writer of the day thus forcibly puts the case:—

"But what was the real object of Bedini's mission to this country? In what character did he present himself at first? When he first arrived, we were told that he was the Apostolic Nuncio to the court of Rio Janeiro; that on his passage to Brazil he was to deliver a complimentary letter from Pius IX, to our President. But, almost at the same time, another Nuncio to Brazil made his appearance in our city, Monseigneur Marini, who proceeded, after a short stay here, to his place of destination. Therefore, Bedini's supposed mission to Brazil was only one of those *fraudes pie* which the cunning of the Vatican has always ready for any emergencies. The letter to the President was another *piège politique*."

CHURCH OF THE HOLY COMMUNION, NEW YORK CITY.—The Epiphany Collection of this parish, reached the amount of three thousand three hundred and seventy-four dollars, and twenty-five cents. Of this there was one donation consisting of \$1,500, one of \$500; also about a thousand dollars in gold, \$300 of which came in one package of double eagles; "a thank-offering for a recovery from sickness," \$100; a scholarship for Nashotah, \$125; and so on. This is a larger collection than has ever yet been taken up even in this most liberal Church; being some \$600 in advance of the Epiphany Collection of last year.

JUBILEE COLLEGE.—This college was founded by the late venerable Bishop Chase.

It obtained a liberal charter from the Legislature of Illinois, in 1847. Bishop Chase, in his last will and testament, has bequeathed to the Trustees of Jubilee and their successors, for the promotion of Religion and Learning, all the property, buildings and lands, procured by him from donations in England and elsewhere. It is located on a fertile domain of 2227 acres lying in one body. There is already under successful cultivation 800 acres; sufficient to raise food enough, without difficulty, for 400 students. It has also a rich supply of wood and timber, with convenient mines of stone coal, believed to be inexhaustible.

The estimated value of lands belonging to the College, is \$22,270; value of buildings, \$14,700; value of personal property belonging to the College, \$7,594; debts of the College, \$3,500. Total value of property belonging to do. as appears per inventory, \$44,564. One hundred and seventy-one acres are exempt from Taxation, including all the College buildings, together with all personal property belonging to the same.

The College has accommodations at present for only 50. A building is wanted sufficiently large to accommodate 150 students.

The Rev. Mr. Kellogg has been appointed an agent to collect funds in aid of the effort which is now made to erect an additional building and to endow an additional professorship.

PRESIDENT OF KENYON COLLEGE.—The Trustees of Kenyon College, at Gambier, Ohio, have unanimously elected Louis Andrews, Esq., to the Presidency of that institution. Mr. Andrews was nominated by Bishop Mellvaine.

THE COLLEGE OF ST. ANDREW, NEAR JACKSON, MISS.—This excellent institution of learning is now ready for the reception of students. The Rev. Mr. Corbyn, whose qualifications are spoken of in the very highest terms, is, as our readers know, the present Rector, and we doubt not he will fully sustain the high reputation the institution has already attained.

HOBART FREE COLLEGE, GENEVA, N. Y.—We see it stated that Mr. Horace White, of Syracuse, has recently given \$15,000 to found a new Professorship in this Institution. It is not the first of Mr. White's noble benefactions to the Church, or to this College.

ROMISH CHURCH IN THE UNITED STATES.

The Roman Catholic Almanac for 1854, gives classified statistics of the Romish Church in this country, of which the following is a summary.

1. PROVINCE OF BALTIMORE.

Sees.	Clergymen.	Churches.	Population.
Baltimore, Arch.,.....	122	52	120,000
Philadelphia,.....	120	121	715,000
Charleston,.....	16	18	5,000
Richmond,.....	11	11	9,000
Pittsburg,.....	57	58	10,000
Wheeling,.....	10	9	6,500
Savannah,.....	14	16	10,500
Erie,.....	14	28	12,000

NOTE.—The diocese of Erie was erected during the past year, and the Right Rev. Dr. O'Connor was transferred to it from the See of Pittsburg. It includes the counties of Mercer, Venango, Clarion, Jefferson, Clearfield, Elk, McKean and Potter, and also that part of Pennsylvania lying north and west of said counties. The See of Pittsburg is vacant, the clergyman designated for it having declined.

2. PROVINCE OF NEW YORK.

Sees.	Churches.	Clergymen.	Population.
New York, Arch.,.....	47	106	280,000
Boston,.....	63	63	(no report.)
Albany,.....	83	70	do.
Buffalo,.....	94	73	90,000
Hartford,.....	31	37	55,000
Brooklyn,.....	22	23	(no report.)
Newark,.....	33	30	do.
Burlington,.....	8	6	do.
Portland,.....	21	11	do.

NOTE.—The last four Sees were created during the last year.

3. PROVINCE OF NEW ORLEANS.

Sees.	Churches.	Clergymen.	Population.
New Orleans, Arch.,.....	97	80	175,000
Mobile,.....	13	22	12,500
Natchez,.....	11	9	10,000
Little Rock,.....	11	10	(no report.)
Galveston,.....	26	25	do.
Natchitoches,.....	7	5	25,000

NOTE.—Natchitoches was erected last year, and it includes all that part of Louisiana between the thirty-first and thirty-second degrees of latitude. The Right Rev. A. Martin is its first Bishop.

4. PROVINCE OF CINCINNATI.

Sees.	Churches.	Clergymen.	Population.
Cincinnati, Arch.,.....	105	97	110,000
Louisville,.....	53	53	46,000
Detroit,.....	41	34	85,000
Vincennes,.....	85	48	60,000
Cleveland,.....	55	39	30,000
Covington,.....	10	7	(no report.)

NOTE.—This last named See was erected last year, and embraces the eastern portion of Kentucky. The Rt. Rev. G. A. Carrell is its first Bishop.

5. PROVINCE OF ST. LOUIS.

Sees.	Churches.	Clergymen.	Population.
St. Louis, Arch.,.....	56	109	(no report.)
Nashville,.....	6	10	5,000
Dubuque,.....	31	25	13,000
Chicago,.....	70	44	50,000
St. Paul's,.....	11	10	8,000
Milwaukee's,.....	113	59	95,000
Quincy,.....	51	25	42,000
Santa Fe,.....	65	15	68,000

NOTE.—The See of Quincy was erected last year, and embraces the southern portion of Illinois. It is now vacant, the clergyman designated for its Bishop, having declined.

6. PROVINCE OF OREGON CITY.

Sees, Oregon City, Arch. Esqually; Churches, 23; Clergymen, 25; Population, 5,000.

7. PROVINCE OF SAN FRANCISCO.

Sees, San Francisco, Arch. Monterey; Churches, 43; Clergymen, 30; Population, 75,000.

1. APOSTOLIC VICARIATE OF INDIAN TERRITORY.

Churches, 5; Clergy, 8; Population, 5,300.

2. APOSTOLIC VICARIATE OF UPPER MICHIGAN.

Churches, 6; Clergy, 5; Population, (no report.)

The reader has now before him a synopsis of the hierarchical arrangement of the Romish Church in this country, with the most important portion of the statistics of each division, so far as they have been reported. Adding the several items together we have the following summary, viz: 7 Archbishops, 32 Bishops, 1,712 Churches, and 1,574 Priests, included in 41 Dioceses and 2 Apostolic Vicariates. Comparing these returns with those of last year, we find an increase of 1 Archbishop, 6 Bishops, 103 Priests, 167 Churches, and 9 Dioceses.

The (Baltimore) *Metropolitan* says, "It is certain that there are now forty-one Episcopal and Archiepiscopal Sees, and two Apostolic Vicariates, in the United States, where forty years ago there was but one diocese; that there are now seven Ecclesiastical Provinces, where forty years ago there was but one; that we have now over sixteen hundred Clergymen, serving two thousand five hundred Churches and Stations; that there are forty-two, or rather forty-three religious orders and congregations of men and women, and upwards of two hundred Convents, Monasteries, Asylums, Colleges, &c., in which their members are distributed; that there are twenty-nine Theological Seminaries and twenty-six Colleges, of which twenty are incorporated, and three enjoy the title of *Universities*."

UNITARIANS IN THE UNITED STATES.

The Christian Register contains the following statistics respecting the Unitarian Societies and ministers in this country, compiled from the Unitarian Congregational Register for 1854.

"There are in North America *two hundred and thirty-six* Unitarian Societies, more or less, located as follows:—

"Massachusetts, 156; without Pastors, 40. Maine, 16; without Pastors 4. New Hampshire, 13; without Pastors, 4. New York, 10; without Pastor, 1. Illinois, 8. Connecticut, 5; without Pastors, 1. Rhode Island, 4. Pennsylvania, 3; without Pastors, 2. Vermont, 3; without Pastor, 1. Georgia, 2. Michigan, 2. Canada 2. Louisiana, Maryland, S. Carolina, Ohio, California, Missouri, Indiana, Virginia, New Jersey, 1 each, with Pastors; District of Columbia, Alabama, Wisconsin, 1 each, without Pastors.

The number of settled Clergymen of the denomination, according to the "Register," is 198; of those not settled, 44. Of these 38 are Doctors of Divinity, and 6 are colleagues.

GERMAN ELEMENT IN OUR POPULATION.

The importance of the Germans, as an element in the character of our nation, has been overlooked.

In 1852, of the 300,000 immigrants who landed at the port of New York, 118,000 were Germans. It is estimated that 100,000 more landed at the other ports of this country, making the German immigration for the last year equal to the population of the State of Texas. The immigration for the year 1853, will probably be about the same. About one-third of the immigrants are Roman Catholics; another third are tainted with infidelity, more or less; while only one-third adhere to the Bible. The adherents of Romanism and Infidelity are very active, and avail themselves of the religious liberty of this country to propagate their views. The infidel papers, in particular, aim directly at the overthrow of every form of religion, of the Sabbath, and everything that is

held sacred by a Christian people. There are six of these papers, some of which issue weekly about 5,000 copies.

Among the agencies for reaching this portion of our people, is that employed by the American Tract Society, which embraces in its regards our foreign as well as our native population. In its catalogue of religious books are included in German no less than 70 volumes, 170 tracts, and 16 children's tracts. It issues, yearly, the *Illustrated Family Christian Almanac in German*. It also issues a monthly paper, the *Amerikanischer Botschafter*, or *American Messenger*, in German. This is a general religious paper, edited with ability, and exerts a powerful influence upon the German population. It has already acquired a larger circulation than any other German paper in this country, issuing every month 25,000 copies, nearly all of which go to actual subscribers.

We have seen in some reports of meetings, held in New York, the exhibition of an anti-Christian spirit of the most determined sort. Here is another field of labor for the Church to occupy.

SUMMARY OF FOREIGN INTELLIGENCE.

CONSECRATION OF COLONIAL BISHOPS.

On Wednesday, the 23d Nov. the Right Rev. the Lord Bishop of Cape Town resigned his See, in order that the Diocese might be divided into three Bishops—Cape Town, Natal, and Graham's Town. The Rev. Dr. Colenso and the Rev. Dr. Armstrong, were consecrated to the Sees of Natal and Graham's Town, in the Parish Church, Lambeth, Surrey, on Wednesday, St. Andrew's day, Nov. 30th, 1853.

Prayers were read by the Rector, the Rev. C. B. Dalton, who was assisted in the Lessons by the two Parish Curates, the Rev. Robert Gregory, and the Rev. H. D. James. The metrical psalm sung before the Commission was the sixty-seventh of the New Version, with the Doxology. The Epistle prescribed by the Ordination Service was read by the Bishop of Cape Town, from Acts xxii, 17; and the Bishop of London read the Gospel, John xxi, 15. The Nicene Creed was said by the Archbishop, and the offertory sentences were read by the Bishop of Guiana.

After the Creed, the Bishop of Oxford ascended the pulpit, and delivered a sermon from the second and third verses of the thirteenth chapter of Acts: "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

The Consecration was then proceeded with according to the form prescribed by the Book of Common Prayer. The Queen's mandate was read by Mr. Dyke, the Bishops elect having been presented to the Archbishop by the Bishops of Oxford and Cape Town. The Bishops who joined in the imposition of hands were the Archbishop of Canterbury, the Bishops of London, Oxford, Lincoln, Cape Town, Guiana, and Adelaide. *The oath of obedience to the See of Canterbury was not administered.* The greatest interest pervaded the whole congregation during the Consecration. At the close of the Service the Consecrated Bishops partook of the Holy Communion with the other Prelates and Clergy, and with an immense body of the Laity.

At the Offertory, the sum specially collected for the Diocese of Natal was £1,005, and for the united purposes of Natal and Graham's Town, £300, making

a total of £1,805. The Services were not concluded till nearly half past three o'clock.

The *London Evening Journal* says, "All these things are tokens of good. Within six weeks the Anglican Communion has consecrated four Missionary Bishops. The new Bishops of Natal and Graham's Town, in one hemisphere, meet the equal energy of the American Church, which has just consecrated two Missionary Prelates for Oregon and California. And judging from the past, we may say, with confidence, that the extension of its foreign Episcopate is the most promising characteristic of the English Church. The Colonial Bishops are numerically equal to their English brethren. Seventeen new Sees have been erected within fourteen years; and, looking at New Zealand, Australia, the Cape, and North America, we may confidently say that the Colonial Churches—perhaps because they best exhibit the energies of the Church of England, apart from the conventionalism of an Establishment—are her strongest holds."

On the 2d of Dec., a Commendatory Meeting was held in London, at which the Bishop of Oxford (Wilberforce) presided. The *Clerical Journal* describes the Bishops, &c., as follows: "Dr. Colenso is a tall, dark, aquiline-featured man, looking, at first sight, rather the student than the traveling missionary, yet doubtless equal to the latter labor also; fluent in speech and clear in narration, though without eloquence; he gives the impression rather of a steady hard worker than an enthusiastic person. Dr. Armstrong, on the other hand, is a burly man, stout and vigorous, evidently capable of feeling as well as of kindling excitement; with the strong heart that sustains men in reverses, and carries them over difficulties. To judge from what was seen on that single evening, our Church will be well represented in the southern hemisphere. The meeting was very full and very enthusiastic; and the plain statements of three earnest men, engaged in a real work for God, were doubtless successful in many ways—in raising money, and perhaps recruits, of which the two new Dioceses stand much in need."

The *London Record* has from the outset persisted in its attacks on Dr. Colenso, bringing the severest charges against him, to which he at length replied, and with what effect may be seen in the following letter from the Archbishop of Canterbury to Dr. Colenso, since then consecrated Bishop of Natal:

"ADDINGTON, Nov. 26.

"My Dear Sir—I have to thank you for your published letter, in reply to the allegations brought against your orthodoxy. Having read your sermons, I never entertained any suspicion upon that subject; and I trust that the statements which you have now so clearly set forth, will be satisfactory to those who, without sufficient data, have questioned the soundness of your opinions upon essential doctrines of the Gospel.

"You could not in your own person bring forward an argument, which is the best answer to the principal allegation urged against you. You could not properly say for yourself, what is nevertheless most true, that, in devoting your future life to the proclaiming the Gospel to the savages at Natal, you have given a clearer proof, than most others can give, of your sense of the state of the Heathen while without the Gospel of Christ, and of its indispensable importance to them.

"I am, my dear sir, very faithfully yours,

"J. B. CANTUAR.

"To the Rev. Dr. Colenso."

The Bishop of Cape Town has recently ordained the Rev. Dr. Alden, formerly Secretary of the Wesleyan Missionary Society, and one of the most influential members of that body. He also, before leaving England, addressed a letter to the Archbishop of Canterbury, stating the results of his visit to the mother country, of which the following is a summary:

"1. The subdivision of his Diocese. 2. The foundation of a College. This is partially accomplished, accommodation being provided for fifty boarders. A Chapel and a school-house, and an endowment for the Principal, are still want-

ing. The Society for the Propagation of the Gospel has granted £1,000 towards the foundation of two Scholarships. 3. The maintenance of the Clergy. That of the present staff of Clergy is secured for five years; but additional Clergy are needed for the European population. 4. Missions to the heathen. Four Missionaries, with their families, have arrived in Natal. A mission to the British Kafirs is in a fair way of being founded, two Clergymen and a candidate for Holy Orders being under the Bishop of Graham's Town. The Bishop hopes, on his return, to extend missionary efforts among the Hottentots, amongst the colored people in St. Helena, and amongst the Mahomedans of Cape Town. The Bishop expresses some disappointment in not meeting with more Clergymen ready to devote themselves to the conversion of the heathen. 5. Finance. A capital sum of £17,000 has been raised, £18,900 paid, including subscriptions, and subscriptions promised for five years to the extent of £2,300 a year.⁶

In the conclusion of the letter the Bishop adds the following weighty remarks: "There is a very wide-spread feeling, both at home and in the Colonies, that the whole subject of the Church missions, which are being now so wonderfully expanded, requires to be carefully reconsidered, with a view not only to the raising and distribution of funds, but to greater unity of design in our operations—to the adjustment of the relations which exist between religious societies in the country and the Churches abroad, and a settlement of the terms upon which the mother Church is prepared to assist her daughter Churches in their various fields of labor."

CHURCH MISSIONARY SOCIETY, FIFTY-FOURTH YEAR.—1852-3.

The Income of this year has reached the high amount of £120,932, or about \$604,660; being an increase of £2,257 13s. 9d. over the gross income of last year. The amount received from Associations, which is the most important item in the account, because the most permanent source of income, has exceeded that of any previous year.

In the course of the year nine individuals in connection with the Society have been admitted to Deacon's Orders: two students from the Institution, Islington, by the Bishop of London; one student from St. Peter's College, Cambridge, by the Bishop of Sierra Leone, at Islington, by special commission from the Bishop of London; three students from the Institution, Basle, by the Bishop of Sierra Leone, at Freetown; one catechist at Masulipatam, by the Bishop of Madras; one catechist in New Zealand, by the Bishop of New Zealand; and one catechist at Moose Fort, by the Bishop of Rupert's Land.

Number of Missionary Laborers.—During the year, one clergyman and the wife of a clergyman have been removed by death; ten clergymen, two laymen, one female teacher, and the wife of a clergyman have returned home, on account of health, and for other reasons, of whom three clergymen and one layman have resumed their labors; nineteen additional laborers—ten clergymen and nine laymen—have been sent out; and five clergymen, exclusive of those before-mentioned, have returned to their labors. The number of clergymen and European lay teachers in connection with the Society as Missionary laborers is 221; viz: Abroad, ordained European Missionaries, 136; ordained East Indian Missionaries, 2; ordained Native Missionaries, 20; European catechists, teachers, and others, 30; European female teachers, 17. At home: ordained European Missionaries, 14; European male and female teachers, 2. Total, 221.

General Summary of the Missions, 1853.—Stations, 116; ordained Missionaries—European: English, 97; Foreign, 53; East Indian, 2; Native, 20—172. European catechists, teachers, &c., 31; female teachers, 18; East Indian and country born: catechists and teachers, 11; female teachers, 3; native assistants: catechists, 148; Scripture readers and Christian visitors, 213; teachers, 709; Catechists and teachers, (New Zealand,) 432; female teachers, 179—1681. Communicants, 16,772. Attendants on public worship, (returns incomplete,) estimated at 107,000; Schools, (New Zealand returns incomplete;) Scholars, (New Zealand returns incomplete,) estimated at 40,000. Baptisms during the year—adults, 2,099; children, 3,103; adults or children, not specified, 242—5,444.

The managers of the Society, in the conclusion of their Report, say, correct statistics have been lately furnished of all Protestant Missions in India and Ceylon. From these it appears that twenty-two Missionary Societies are sending thither their evangelists. Two of this number are Episcopal—namely, this Society, and the Society for the Propagation of the Gospel. Twenty other Societies—non-Episcopal—of England, Europe, and America, are laboring for the conversion of India! One hundred and ten Stations, with one hundred and thirty-nine Ordained Missionaries, are occupied by the two former; by the latter, two hundred and three Stations, with three hundred and forty Missionaries.

The results of Missionary labor in India are, as yet, in favor of our Church—we have inherited the fruits of the Danish Missions in South India. Sixty-four thousand converts are members of our Church—forty-eight thousand of other Christian communities. Thirty thousand children are educated in our schools—fifty thousand in theirs. These facts are too important to be overlooked. The success of *other* Societies is too precious to be viewed with any other feelings than those of praise and thanksgiving to God. It is one of our fundamental rules, that “a friendly intercourse shall be maintained with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ,”—and we wish them prosperity in the name of the Lord. Thus the whole results of Protestant Missions in India and Ceylon, present one hundred and twelve thousand native converts, and eighty thousand children under Christian instruction. If these numbers be compared with the vast population of one hundred and sixty millions, they are all but insignificant; yet, viewed in another light, they are most encouraging. The Missionary Stations are the starting-points and centres of the holy enterprise for the conversion of India. The large body of *native* teachers—of which this Society alone employs one thousand and one hundred and fifty—forms a spiritual army, of which the Missionaries are the officers, and to maintain and extend which the Christian schools furnish the recruits.

Besides its efficient Missions in India, the Society is doing a noble work in West-Africa. At Sierra Leone are the representatives of some two hundred different nations, speaking one hundred and fifty one different languages. And thus the Society is reaching, almost directly, all Western and Central Africa. At *Tourah-Bay* is an Institution, with seventeen Students training for Missionary labor. It is now in its fourth year. The Rev. E. Jones, the Principal, thus speaks of the instruction:

“Commencing with the elements of Greek and Hebrew, they have read, as has been shown, the whole of the New Testament, with Arnold’s two works on Greek Prose Composition, studied chiefly with a view to the easy acquisition of a knowledge of grammatical difficulties. Their mathematical acquirements are, five books of Euclid, and a knowledge of quadratic equations in Algebra. Keightley’s History of the Reformation, Horne’s Introduction, Nicholls’ Bible Help, the first twenty-eight articles in Burnet, English Grammar, Geography, and Composition, Barth’s Church History, and Spanheim’s Ecclesiastical Annals, to the end of the fifth century. Their Hebrew attainments have been already mentioned.”

From even this brief statement it will be seen that this Society is one of the most efficient Agents in the Missionary field. The Secretary also republishes, from the Thirty-Ninth Report, the statement of the position of the Society in its Ecclesiastical relations to other bodies. We are sure that it ought to disarm prejudice against the Society, and increase confidence in its favor. We republish the conclusion of that statement, and ask for it an attentive reading.

In reviewing the Ecclesiastical relations of the Church Missionary Society, there are two or three points which it seems very important to notice.

1. Missionary operations, as they are conducted by the Church Missionary Society, though apparently anomalous in the system of the Church of England, are yet in strict conformity with its constitution and principles; they are analogous to many other instances of voluntary exertion for the extension of true religion within the Church, in which Ecclesiastical authority and Lay-coöpera-

tion unite for the accomplishment of the same end; so that these operations may be regarded as the acts of the Church of England, putting forth its energy for the Conversion of the Heathen World. For it has been shown, that the Bishops of the Church, under the authority of the law of the land, ordain and send forth our Missionaries—that these Missionaries are licensed and superintended abroad, in every case where it is practicable, by Colonial Bishops of the Church of England; as are the other Clergymen of the Church officiating in the same Colony. The Services which the Missionaries perform are in strict conformity with the Ritual and Discipline of the Church. Even in the few cases in which Lutheran Clergymen are employed, this rule is observed; and all the congregations which are gathered into the fold of Christ are trained up as Members of the Church established in this land.

And here it may be observed, that nothing less than the sanction of a duly-assembled Convocation can more fully identify the acts of any Missionary Society, within the Church of England, with the Church.* Without such sanction, all associations of Churchmen must stand in the same position. Still further, not to notice the present abeyance of Convocations, it may be asserted that even if the Church were to assemble in her provincial Convocations, and to decree and to regulate Missionary operations, such proceedings could not essentially add to, or alter, those important particulars which, under present circumstances, entitle the operations of the Church Missionary Society to be regarded as Missionary operations of the United Church of England and Ireland.

2. It must be ever borne in mind, that Missionary operations are, in their very nature, temporary and preparative—that they are to be gradually but eventually superseded by a different order of things, when the Heathen Nations shall have become Christianized. In some cases, as in the West Indies, this change is further advanced than in others. Now, it must be expected, that, in proportion as this change advances, difficulties and perplexities will arise in our Ecclesiastical relations, peculiar to this TRANSITION STATE—from Missionary operations, to that happy consummation when there shall be an endowed and established system of Christian instruction, and a territorial division of Ministerial labor. This consummation the Church Missionary Society has ever kept in view, and devoutly desired; and, as far as possible, has prepared for its approach. In an interview with the Bishop of Barbadoes—April, 1835—this point was expressly alluded to; and it was stated by the Committee to his Lordship, “that whenever a district should be brought into the state of an organized Christian community, it should assume entirely the Parochial form, and cease to be occupied as a Missionary Station. The Bishop entirely acquiesced in this view; and only expressed his anxiety that it should not be so acted upon as prematurely to deprive a district of the Missionary’s services.”—(*Extracts from Committee’s Minutes.*)

3. Lastly, it must be evident, from a view of the whole subject, that our Ecclesiastical relations depend, in many important respects, upon a mutual confidence and good understanding between the Committee and its representatives, and the Ecclesiastical Authorities both at home and abroad. This must be the case, to argue upon no higher grounds, while those relations are governed by Ecclesiastical laws and canons made without reference to Missionary operations, for an Established Church in a Christian country; and where so much is also necessarily left to the discretion of both parties. If we look to our home operations, the Committee places confidence in the Bishop of London, that he will continue to ordain the Missionary Candidates introduced to his Lordship by the Society, according to the provisions of the Act; and the Lord Bishop of London relies upon the Committee’s using every means to select, train, and duly qualify proper Candidates to be thus introduced to him.

So also, in its Foreign operations, the Society places confidence in the Colonial Bishops—as it has been already shown, in a quotation from the Letter of

* The American Episcopal Church has, in Convention, thus identified itself with a Missionary Society.

Bishop Wilson—that they will not exercise an unreasonable or arbitrary discretion, in withholding or withdrawing licences from our Missionaries, or in refusing ordination to our Candidates. And the Bishops, by granting licences and ordination to the Missionaries of a voluntary Society, whose income is liable to fluctuations, and whose agents are constantly changing, manifestly place confidence in the Committees, that they will use every endeavor to keep up the Missions once established; and that they will not, on their part, act in an unreasonable or arbitrary manner, or withdraw the salary from a licensed Missionary, without reason sufficient to prove to the licensing Bishop the necessity of the proceeding.

It seems impossible to supersede this conventional understanding—as it may be termed—till Missions are supported by endowments, or till a code of Missionary canons be established by competent authority.

This mutual confidence and good understanding now exists, it may be thankfully asserted, between the Committee of the Society and the Ecclesiastical Authorities of every Colonial Diocese in which Missionaries are laboring. And may He, who is the God, *not of confusion, but of peace*, and “the great Shepherd and Bishop of Souls,” unite together the hearts and hands of those, who are laboring in this Holy Cause—that all and every of these may, IN THEIR SEVERAL CALLINGS, serve truly and faithfully, to the glory of His name!” H. V.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

This time-honored Society still lives, and is actively publishing and distributing Christian publications, as well as assisting to establish Colleges, Schools, Colonial Bishoprics, Cathedrals, &c. The Report states that the Society has willingly responded by granting, since 1840, upwards of £80,000 in aid of Colonial Bishoprics, Cathedrals, and Colleges alone. But during the financial year of 1853, the income of the Society, though equal to that of former years, has been found insufficient to meet its greatly increased expenditure. By the audit sheet a deficiency is shown upon the transactions of the year amounting to £5,684. The Diocese of Melbourne, Newfoundland, Toronto, Montreal, Nova Scotia, Calcutta, Madras, Colombo, Cape Town, Sierra Leone, Sydney, Newcastle, Adelaide, New Zealand, Quebec, Rupert's Land, Fredericton, and the Seas of the West Indies, have received liberal grants from the Society during the past year. It appears from the last return, that, since the audits of April, 1852, and April, 1853, the total number of books and tracts issued has amounted to four millions two hundred and eighty-four thousand and three hundred and ten, namely:—Bibles, 153,799; New Testaments, 79,483; Prayer-Books, 324,928; other books, 1,154,253; Tracts, &c., 2,571,847. Since the year 1733, when the Society began to report its issues of books and tracts, it has circulated one hundred and ten millions of publications. By the Report of the Foreign Translation Committee, it appears that translations of the Scriptures have been made during the past year into French, Italian, Dutch, German, Spanish, Maltese, Polish, Arabic, as well as into the Ogybwa language, the language of New Zealand, and the language of the Arawak Indians; while the Prayer Book has been published in French, Dutch, German, Danish, Italian, Spanish, Portuguese, Modern Greek, Modern Armenian, Maltese, Arabic, Turkish, Amharic, New Zealand, Ogybwa, and Muncy. During the past year its receipts were £45,047 1s. 1d., or about one hundred and seventy thousand dollars. Thus has this Society been an active handmaid to the two other great Missionary Societies of the Church, pursuing its course more quietly, with fewer appeals to an excited sensibility, but not less effectively. Its labors in the United States, when they were Colonies, are felt to this day, and will be felt through all time, in establishing and perpetuating sound Church principles by means of its invaluable publications.

CONSECRATION OF COLONIAL BISHOPS.

The extent of Bishop Gray's previous labors, and the extent of the field, may be learned from the following:—Bishop GRAY, in speaking of his responsibilities,

observed that his Diocese was four times as large as Great Britain; that many of his journeys had to be made in a cart, or on foot; and that he was, to a large extent, responsible for the support of each Clergyman whom he appointed. Natal was 1200 miles from his See; Graham's Town between 500 and 600; and at present the whole population of the Diocese was 800,000. He mentioned one truly appalling fact—that some English emigrants had actually been converted to Mahomedanism by certain Malay settlers! The Romanists have three Bishops in the colony, and are sending out a fourth. With Dr. ARMSTRONG at Graham's Town, and Dr. COLENSO at Natal, we may hope soon to hear better tidings.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The Report of this Venerable Society, for the year 1853, is before us, from which we take the following summary of the present condition of the Society's Missionary operations:—

<i>Diocese.</i>	<i>Colony.</i>	
Nova Scotia, - - - -	{ Nova Scotia, - - - - - 50 }	61
	{ Cape Breton, - - - - - 5 }	
	{ Prince Edward's Island, - - - - 6 }	
Fredericton, - - - -	New Brunswick, - - - - -	44
Quebec, - - - -	{ Canada East, - - - - - 23 }	44
Montreal, - - - -	{ Canada East, - - - - - 21 }	
Toronto, - - - -	Canada West, - - - - -	137
Rupert's Land, - - -	Hudson's Bay Territory, - - - -	2
Newfoundland, - - -	{ Newfoundland, - - - - - 32 }	37
	{ Labrador, - - - - - 2 }	
	{ Bermudas, - - - - - 3 }	
Jamaica, - - - -	{ Jamaica, - - - - - 8 }	13
	{ Bahamas, - - - - - 5 }	
Barbadoes, - - - -	Barbadoes, Trinidad, &c., - - - -	5
Antigua, - - - -	Antigua, Montserrat, &c., - - - -	3
Guiana, - - - -	Demerara, Berbice, and Essequibo, - -	12
Calcutta, - - - -	Bengal, - - - - -	17
Madras, - - - -	Madras, - - - - -	26
Colombo, - - - -	Ceylon, - - - - -	10
Cape Town, - - - -	{ Cape of Good Hope, - - - - - }	30
	{ Graham's Town, - - - - - }	
	{ Natal, - - - - - }	
Sydney, - - - -	New South Wales, - - - - -	17
Newcastle, - - - -	North New South Wales, - - - - -	9
Melbourne, - - - -	Port Philip, - - - - -	5
Adelaide, - - - -	{ South Australia, - - - - - }	20
	{ Western Australia, - - - - - }	
New Zealand, - - -	New Zealand, - - - - -	9
Tasmania, - - - -	Van Dieman's Land, - - - - -	4
	Seychelles, - - - - -	1
	Borneo, - - - - -	4
	Tristan d'Acunha, - - - - -	1
	Piteairn's Island, - - - - -	1

Missionaries, - - - - - 540

In addition to the above list of Clergy, the number of Divinity Students, Catechists, Schoolmasters, and others maintained by the Society, is above 700.

The total receipts for the past year amounted to £131,982 14s. 5d. about \$659,910.

The Report concludes as follows:—"The Society, while grateful for the extensive sympathy and support which it has received, and for the blessing which

appears to have rested generally on the operations of its missionaries, cannot look forward without solicitude to the labors of another year. It is an unspeakably high privilege to be enabled to aid, in however humble a degree, the propagation of the Gospel; but the continued labors of a century and a half, seem to have given the Society a position in the system of the Church of England which there is much difficulty in maintaining, whilst any retreat from it would be most painful, and some advance beyond it is demanded every year. Charged already with the care of providing what is wanting for the maintenance of 447 Clergymen, and nearly twice as many lay-teachers and students, in all parts of the world, how shall the Society accept the new calls, which increase in earnestness and in number, while the Church at large seem to be not yet endowed with the will to answer, along with the power to satisfy them? The recent events in China were preceded and followed by urgent appeals to the Society from the Bishop of Victoria—appeals which no Christian could hear unmoved; but this Society has not yet been enabled to respond to them. The Burmese war has resulted in giving another large province an additional claim on our sympathy as a Christian nation, which we are unprepared to meet. In South Africa 700,000 heathens have long since invited the instruction of the Church of England; and the Church now follows with a single mission, where other bodies of Christians have long preceded her. Hindoo and Chinese laborers migrate in large numbers to British Colonies, and are suffered to introduce their own superstition where they might be taught to receive a purer faith. These and other fields of labor are pressed upon the attention of the Society; and the only answer that can be given, is, that the funds which a Christian nation places at the Society's disposal, are insufficient to extend the propagation of the Gospel so widely."

In India, Australiassa, and South Africa, the missions of this Society are prosecuted with great energy and efficiency. No American Churchman can read this Report without being impressed with the systematic order which pervades the practical operations of the Society even in its minutest details.

PRAYER BOOK AND HOMILY SOCIETY—FORTY-FIRST YEAR—1852-3.

The printed Laws and Regulations of this Society state its objects as follows:—

I. This Institution shall be designated the "Prayer-Book and Homily Society," of which the object shall be to circulate, both at home and abroad, and particularly in Her Majesty's navy, and among merchant seamen and boatmen, by agents or otherwise, in the vernacular tongue, and in foreign languages, without note or comment, either in a complete state, or in portions—the Book of Common Prayer, and the Homilies of the United Church of England and Ireland, and other works set forth by Authority.

II. All entire copies of the Book of Common Prayer issued by this Society in the vernacular tongue, shall contain the Thirty-nine Articles of Religion, the Ordination Services, and all other offices of the Church. The same rule shall apply to all translations of the Prayer-Book into foreign languages, as far as may be practicable; but this regulation shall be considered as not precluding the circulation also of any distinct parts or portions of the Prayer-Book, for family or other use, either in the vernacular tongue or in foreign languages, or of parts or portions of the Homilies, or of any other works set forth by Authority.

The receipts for the year have been £2159 16s. 8d., or nearly eleven thousand dollars. The Archbishop of Canterbury in his Sermon states that—"During the last five years eighty-five thousand immigrants, being passengers in four hundred and eighty-six different vessels, have been visited by the pious Agent of our Society on the eve of sailing from the port of London. They have been shown the value, and taught the exercise of prayer; a system of regular Christian worship has been commenced and recommended to be pursued throughout the voyage; more than fourteen thousand persons have furnished themselves with prayer-books by purchase; a Manual of Family Prayer has been supplied to

fifty-four thousand; and the most encouraging proofs have been received that these efforts of spiritual usefulness have been approved and blessed by Him whom it is the desire of the Society to magnify and serve."

Portions of its publications have been translated into Arabic, Armenian, Bengalee, Bullom, Chinese, Danish, Dutch, Finnish, French, Gaelic, German, Greek, Hebrew, Hindustani, Indo-Portuguese, Irish, Italian, Latin, Manks, Maori, Malay, Persian, Polish, Portuguese, Spanish, Swedish, Turkish, and Welsh; or into twenty-eight different languages.

METROPOLITAN OF SYDNEY.

The *London Morning Chronicle* says, the Metropolitan See of Sydney, vacant by the death of Bishop Broughton, will be offered to the energetic Bishop of New Zealand on his return to England. This tribute to the virtues and success of one who has been, without exaggeration, called the "Apostle of the South," reflects credit on the authorities who offer it. Directly, it shows that labor is considered the true test of efficiency in making such appointments; and, indirectly, it may be considered a proof that tried Colonial experience is deemed the best credential for the important post of head of the Australian Episcopate. Translation in the ordinary administration of Colonial Dioceses, the Church is reasonably averse to. But Bishop Selwin will occupy a Metropolitan See, and one of that importance which eminently requires a Bishop personally habituated to Colonial wants and feelings, already skilled in Missionary work, and with age and practical knowledge such as shall attract the confidence of an important people. Without doubt, the appointment will be as popular in Australia as in England. The venerable Octavius Hatfield, Archdeacon of Waimate, will probably succeed Bishop Selwin in the See of New Zealand.

CONVOCATION OF THE PROVINCE OF CANTERBURY.

The Convocation met in the Jerusalem Chamber, on Wednesday, February 1. The Archbishop of Canterbury, and the Bishops of Winchester, London, Exeter, Salisbury, Oxford, Chichester, Hereford, Lincoln, Llandaff, S. Asaph, Peterborough, S. David's, and Worcester, were present. The House having been formally constituted, it was prorogued to the Board Room, in the Bounty Office, in Dean's Yard, Westminster, to allow the Lower House the use of the Jerusalem Chamber.

After prayer, offered by the junior Bishop, the Committee appointed at the last meeting of Convocation, to report on the right of licensed Curates to vote in the election of Proctors, presented its report by its chairman, the Bishop of London. The Committee was of opinion that the weight of authority was *against* the right of stipendiary Curates to vote. In this report the Bishops of London, Salisbury, Oxford, and Llandaff united. The Bishop of Exeter dissented. The report was finally accepted and adopted without a division.

Many petitions were presented by the Bishops of London, Winchester, Peterborough, Salisbury, S. David's, Worcester, Chichester, Oxford, S. Asaph, and Lincoln, earnestly urging the revival of synodical action in the Church of England, thanking God for the success thus far achieved in obtaining that result, setting forth the needs of Church discipline, and the growth of infidelity and error, speaking a special word for the Colonies, and expressing the hope that the Church may soon be enabled by her own action to increase her own efficiency in accordance with the demands of the times.

The Bishop of London opened a most important question—the turning-point of the whole revival movement—by moving,

That a Committee of this House be appointed, and that the Lower House be desired to nominate seven of its members to deliberate with such Committee, when summoned, to consider and report to the Houses, with a view to addressing her Majesty thereon, whether any—and if so, what—reforms in the Constitution of Convocation were expedient, to enable it to treat, with the full

confidence of the Church, of such matters as her Majesty might be pleased to submit to its deliberations.

This motion was adopted without a dissenting vote. The Committee consists of the Bishops of London, Exeter, Salisbury, S. David's, Oxford, Chichester, and S. Asaph.

Another matter of great importance was then introduced by the Bishop of Llandaff, who moved—

To appoint a Committee of this House, and to direct the Lower House to name seven of its members to consult with it, to consider and report to this House whether the great increase and present condition of the population does not make some, and what, adaptation of the Church's rule needful, to meet the Church's needs.

The motion was seconded by the Bishop of Salisbury, and warmly supported by the Bishops of London, S. David's, Oxford, Chichester, and Exeter. The Archbishop said he thought the object of it very desirable, and made no objection. The Resolution passed, with but *one* dissentient voice. The Committee appointed were the Bishops of Llandaff, London, Worcester, S. David's, Lincoln, Chichester, Oxford, and Litchfield. Several of the speeches in the Upper House were exceedingly able, and the spirit manifested throughout was most encouraging.

In the Lower House, a Committee of privileges and modes of procedure was appointed, at the suggestion of the Prolocutor, to aid him in the discharge of his duties:—only one vote in the negative.

The Rev. Canon Wordsworth moved the appointment of a Committee of *gravamina* and *reformanda*, to report at the next meeting: which, after some discussion, was unanimously adopted. The Committee consists of

The Dean of Norwich; the Archdeacons of Winchester, St. Albans, Salop, Coventry and Nottingham; Dr. Jelf, Dr. Wordsworth, Dr. Coleridge, Rev. H. Caswall, Hon. and Rev. M. Villiers, Rev. F. C. Massingberd, and Dr. McCaul.

The acting with the Committees appointed by the Upper House, was warmly resisted by some, on the ground that it trenchanted upon their privileges to be "directed" to act in a certain matter by the Upper House. The House divided, and resolved to act immediately, with the Bishops, by the decisive majority of forty-four to fifteen of those who were present, or forty-five to twenty-eight, counting the proxies of absentees. The Committees were then nominated as follows:—

On the first Resolution, the Prolocutor, Dean of Bristol, Archdeacon of Chichester, Dr. Russell, Archdeacon of Barnstable, Archdeacon of Maidstone, Dr. McCaul; and on the second, Dean of St. Paul's, Archdeacon of St. Alban's, Archdeacon of Middlesex, Dr. Wordsworth, Dr. Jelf, Mr. Majendie, and Mr. Haygarth.

Much of interest in regard to the defectiveness of the theological training of candidates for Holy Orders was brought out in the debates of the Lower House, and on Resolutions introduced by Archdeacon Denison. The *London Times* and the *Morning Herald*, seem smitten with convocation-phobia, lest the Church should be in a condition not to feel their officious intermeddling.

THE PROVINCE OF YORK.

The Convocation of the Province of York met in the Chapter House, York Minster, on Tuesday. The Archbishop was not present, but was represented by the Rev. Canon Harcourt, who presided as his Grace's Commissioner. There were present, Archdeacon Creyke, Churton, Wilberforce, Thorp, Canons Sutton, Trevor, Randolph, and the Revs. S. Gamlen, W. L. Palmes, T. Collins, F. D. Strong, &c.

Immediately after prayers in the Minster, the Registrar having informed the Commissioner that no writ had been received from the Crown to proceed to

business, Convocation was immediately prorogued to the 14th of September. Much surprise was manifested at the discovery that the records of the previous meetings had not been correctly kept.

We have full reports of the Debates in Convocation, and are sure that the good cause is onward. With a Parliament becoming more and more faithless, the revival of Convocation is an absolute necessity.

PARLIAMENTARY.

Parliament was opened on Tuesday, Jan. 31st, in a Speech by her Majesty in person. The American Minister, Mr. Buchanan, was not allowed to be present, as he could not appear in court-dress. Both Houses were occupied with statements as to the present position of the Oriental question. The national feeling is ripe for a vigorous prosecution of the war; though far-seeing men deplore the sad necessity of this terrible resort.

On Monday, Feb. 6th, Lord John Russell introduced a Bill to alter the Oath of abjuration, supremacy, and allegiance. He made the following strange statement in explanation of his Bill: "There was, first, the oath of allegiance, which was plain and intelligible. But, secondly, there was the oath of supremacy, which contained unnecessary matter. It was framed, as his lordship showed, from historical testimony, to meet real dangers existing at the time of the Reformation; but now, the first part—that denying the right of the Pope to depose princes—was needless, as he believed that no such doctrine was now held." If Lord John knows no better in respect to Rome, he is a more stupid man than we have taken him to be; if he does know better, it is only another instance of his cruel treachery to the Church. He seems now to be truckling for Romish votes. Ultra-montanism was never bolder in its claims than now.

On Monday, Feb. 13th, Lord John Russell introduced his New Reform Bill. It greatly curtails the privileges of the smaller Boroughs, extends very considerably the elective franchise, and increases the representation of the larger towns and cities. The Radicals denounce the Bill as not up to the times.

Sir William Heathcote has been elected, without opposition, to represent Oxford University, in place of Sir Robert Harry Inglis, resigned.

On Wednesday, Feb. 22d, Mr. Adderley introduced a private Bill to enable the rate-payers of Manchester, to rate themselves to a common fund to be distributed proportionally among existing schools. It led to an interesting debate, and was finally tabled by a vote of one hundred and five to seventy-six. Lord John Russell said, "No scheme of education which should omit religion from its plan would, he was sure, be found suitable to the feelings and habits of the people of this country. And, for himself, he would say that it appeared to him an utter fallacy to propound that there should be two separate systems of education—the one for secular instruction, the other for religion. It seemed to him that religion was a thing not apart, but intimately connected with, the whole secular business of life, and which, therefore, was precisely one of the very first and leading things which those who had to teach the people should teach them, because it was teaching the child what the man had to do in this life. Instruct the child in reading, in writing, in geography, in arithmetic, in history, yet omit to tell him his duty to God and to man, and you have failed in the office which you undertook when you said that you would instruct him. This separation, then, of secular from religious instruction, appeared to him as objectionable in itself as he conceived it to be impracticable of operation."

On Friday, Feb. 24th, the Solicitor General introduced a Bill (read for the first time) to remove the disabilities under which the Church in the Colonies now labors, under the old Statute of Henry VIII. It does not ask an establishment; it asks the removal of disabilities; so as to enable the Colonial Churches to meet for the transaction of their own ecclesiastical affairs. It is not liable to the objections by which Sir James Stephens and others defeated the Bill of last Parliament. If there is any method of crushing this Bill and hampering the Church, it will be resorted to.

On Wednesday, March 1st, the Commons were engaged all the evening with a discussion on the motion of *Mr. T. Chambers*, for a select Committee to inquire into the number and rate of increase of conventual and monastic institutions in the United Kingdom, and the relation in which they stand to existing law; and to consider whether any, and, if any, what further legislation is required on the subject. In 1643, there were only fifty-six convents in the United Kingdom; now there were two hundred and three Roman Catholic and seventeen Anglo-Catholic. Monasteries had increased from ten to seventy-two. The latter were all in open and flagrant violation of the law, and in the teeth of its enactments; convents or nunneries stood in no relation to the existing law, which was an extraordinary anomaly, considering the increasing number of these institutions. Mr. Chambers insisted that persons were imprisoned in these institutions against their will," &c. This motion was strongly opposed by Lord John Russell and the papal brigade, but passed by a vote of one hundred and eighty-six to one hundred and nineteen.

DEATH OF REV. DR. MILL, PROFESSOR IN CAMBRIDGE UNIVERSITY.

The Rev. Dr. William Hodge Mill, Regius Professor of Hebrew, Canon of Ely, and Rector of Brasted, died at Brasted on Christmas-day, at 9.30 P. M., after less than a week's illness. On Monday week he went up to London to attend a meeting of the Foreign Translation Committee of the Society for Promoting Christian Knowledge. The extreme cold of the day brought on an obstruction which no medical skill could counteract, and he died, without pain, and with all such consolations as his friends could wish, on Sunday night. Dr. Mill having come out as sixth wrangler in 1813, was elected Fellow of Trinity College. In 1820, he went out as first Principal of Bishop's College, Calcutta, the noble foundation of Bishop Middleton. On his return, in 1838, he received the honorable and important appointment of domestic chaplain to the late Archbishop Howley. Subsequently he was appointed Christian Advocate. In 1843, his patron and friend, Archbishop Howley, presented him to the living of Brasted, Kent; and in 1848, he was elected Regius Professor of Hebrew, to which a canonry at Ely is attached.

The funeral services were celebrated in Ely Cathedral, on Saturday, December 31st.

OXFORD.

The scheme of Reform in this University which has attracted so much attention, is likely to be so altered and modified that it will prove either a practical nullity, or be wholly abandoned. Dr. Pusey and Professor Vaughan are publishing strictures upon each others' views, which are, at least, opening the subject to public consideration.

On Friday, Feb. 24th, a Convocation was held to consider the question of affixing the University seal to a Petition to the Queen, drawn up by the Hebdomadal Board. The petition asks a repeal of an ancient statute, a change in the election of proctors, and the creation of a second Board of Convocation. The petition was agreed to, but a large number of resident members voted against it, including those representing the most important Colleges.

NOTE.—Several pages of Foreign Intelligence are unavoidably crowded out.